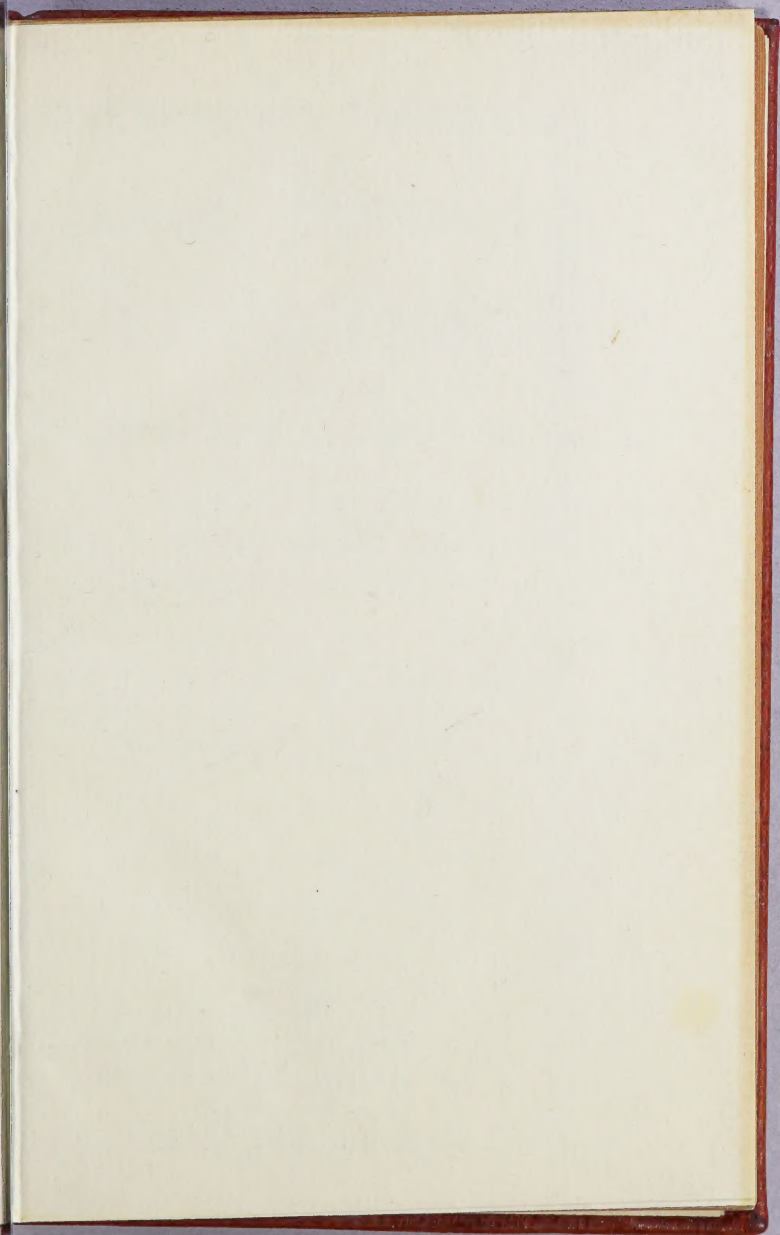
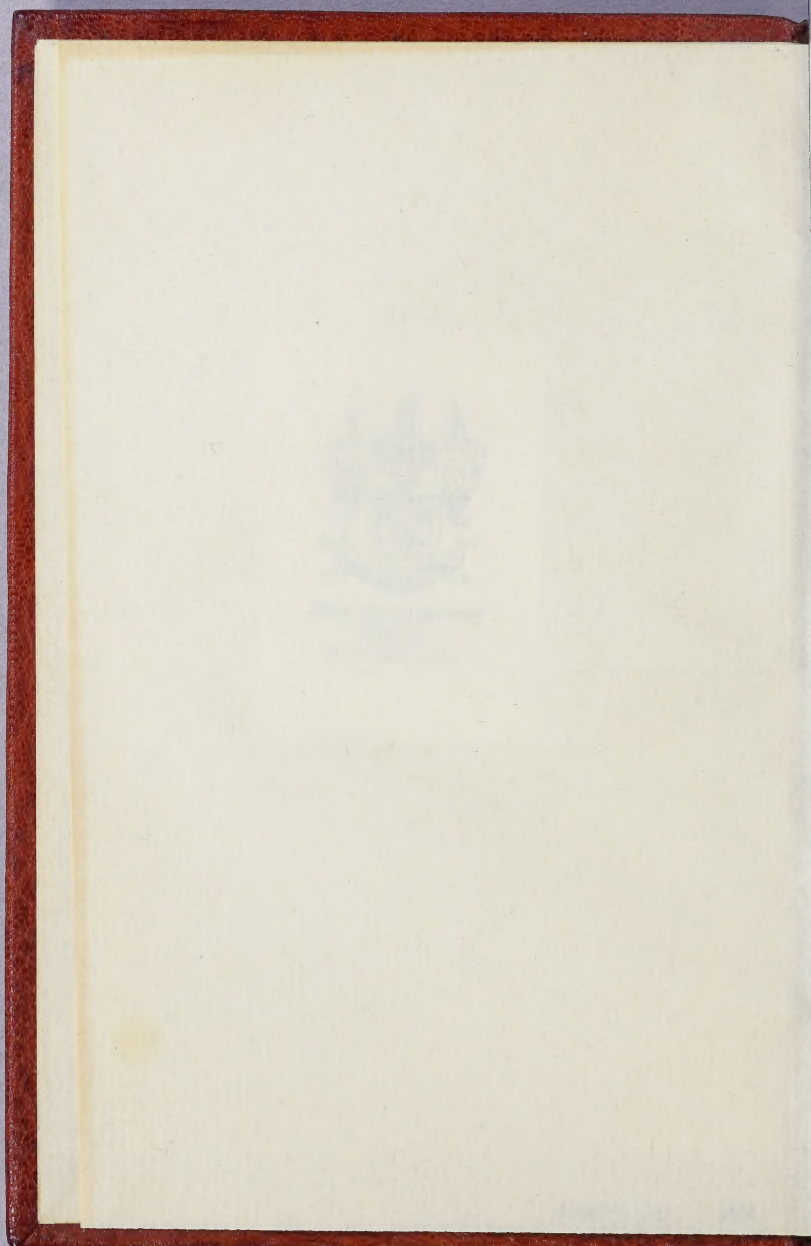




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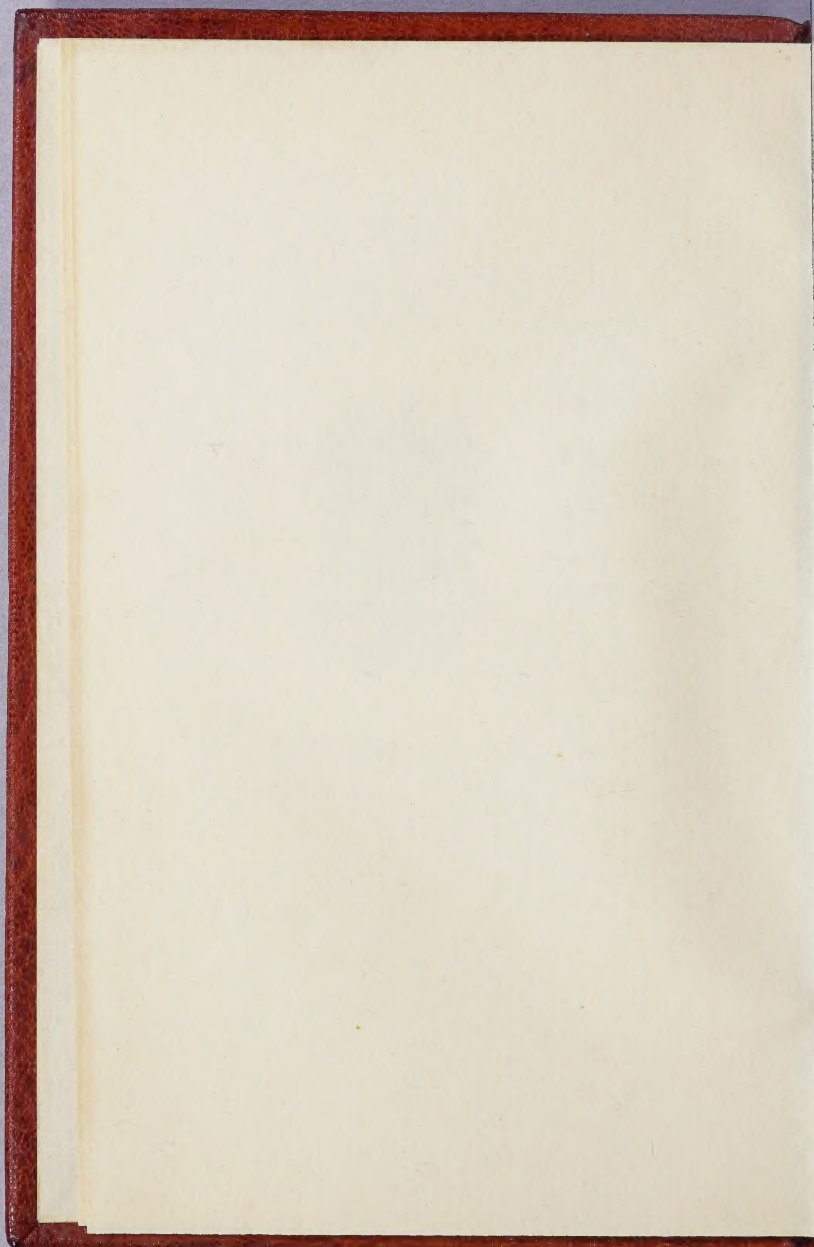
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THE
Sound Beleever.
A
TREATISE
OF
Evangelicall Conversion.

DISCOVERING
The work of Christs Spirit, in
reconciling of a Sinner to God.

By THOMAS SHEPARD,
sometimes of Emmanuel Colledge in Cam-
bridge, now Preacher of Gods Word in
NEW-ENGLAND.

MAT. 18. 11.
I came to save that which was lost.

LONDON,
Printed for Andrew Crooke at the
Green-Dragon in Pauls-churrch-yard,
M. DC. LIII.

RPJCH

Bookes published by Mr. Thomas
Shepard.

1. The Sincere Convert :

2. The Sound Beleever :

3. A Treatise of Liturgies,
power of the Keyes,
and of the Catholicke
visible Church.



To his deare Friend,

M.^r W. Greenhill.

Sir,



Any struglings I have had about publishing these Notes: I have looked up to God, and at last beene perswad-
ed upon these grounds.

1. The many desires both of friends and strangers, both by Private speeches and Letters, which I thought might be the voyce of Christ.

2. Some good (as I heare) *those* which are *already out*, have done, and which the rest might doe, which I have looked on as a testimony of the Lords acceptance of them.

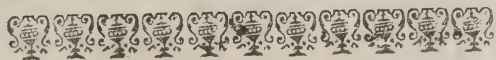
3. I knew not what the Lords meaning should bee to bring to light by his providence, without my privitie, know-

ledge, or will, *the former part*, unlesse it was to awaken and enforce me (being desired) to publish the rest; our workes I thought should resemble Gods workes, not to be left imperfect.

4. I considered my weake body, and my short time of sojourning here, and that I shall not speake long to *children, friends, or Gods precious people*, I am sure not to many in *England*, to whom I owe almost my whole selfe, whom I shall see in this World no more; I have beene therefore willing to get the Wind, and take the season, that I might leave some part of Gods precious Truth on record, that it might speake (Oh that it might bee to the heart!) among whom I cannot (and when I shall not) bee. I account it a part of Gods infinite Grace to make mee an instrument of the least good. If the Lord shall so farre accept of mee in publishing these things, it is all that I would desire; if not, yet I have desired forgivenesse in the blood of his Sonne, for what ever errours or weakneses may be in it, or are in my selfe, which may hinder successe, and frustrate its end; onely what I have in much weakenesse beleaved, I have written, and sent it unto you, leaving it wholly with your selfe, whom I much love

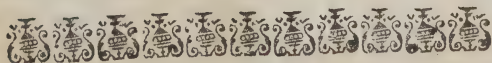
love and honour, that you would adde
or detract any thing you see meet, (so
as it bee not croffe to what I have
writ) and if you then thinke it meet for
publique view, you see upon what grounds
I am content with it ; but if you shall
bury it , and put it to perpetuall silence,
it shall bee most pleasing to him who thinks
more meanely of it then others can.

Tbo. Shepard.



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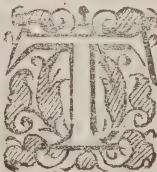


THE SOUND BEELEEVER.

CHAP. I.

As the great cause of the eternall perdition of men is of themselves : so the onely cause of the actuall deliverance and salvation of man, is, JESUS CHRIST : view this text, Hoseah 13. 9. Oh Israel thou hast destroyed thy selfe, but in me is thy help.

SECT. I.



These words as they are set down in the Hebrew are (according to the style of this Prophet) very short and sententious, and therefore difficult to translate into English without some Periphrasis; but the sense is here truly exprest, *In mee is thy helpe; which you may see confirmed from verse 4. There is no Saviour beside me, and ver. 14. I will ransom them from the power of the grave, O death I will bee thy plague, O grave I will bee thy destruction; suppose the Prophet should speake here of temporall salvation, helpe and ransom, (which hee doth not) yet the*

the argument is strong; if there bee no Saviour from temporall woe and misery but onely the Lord Jesus, how much more is there from woes eternal? onely understand mee here aright; I am not now speaking of mans deliverance and salvation by price in way of satisfaction to Justice (for that I have already handled) but of his deliverance and salvation, by power; not of mans purchased deliverance, which is by the blood of Christ, but of mans actual deliverance, which is by the efficacy & power of the Spirit of Christ. Some Captives among men are redeemed by price only, some by power without price; but such is the lamentable captivity of all men, under the severity of justice & power of sinne, that without the price of *Christs blood*, *Ephes. 1.7.* and the power of *Christs spirit*, *Ioh. 8.36.* there is no deliverance; the Lord Jesus having paid the price for our deliverance. Yet it is with us as with a company of captives in prison; our sins like strong chains hold us, Satan our keeper will not let us goe, the prison doores through *unbelief* are shut upon us, *Rom. 11.32.* and thereby God and Christ are kept out from us; what power now can rescue us, that are held fast under such a power, even after the price is paid? truly it can be no other but that in my Text, *In me is thy help*: when our ransom is payd, the Lord must come himself and fetch us out by strong hand, *Esay 53.1.* To whom is the arme of the Lord revealed? truly to very few, yet to some it is; and certainly looke as they make Christ no Saviour indeed who deny his salvation by price and satisfaction, so those also make him an imperfect Saviour who deny salvation and a *suall* deliverance of man to bee onely the Almighty arm and efficacy of his Spirit and power; excellent therefore is the speech of the Apostle, *Acts 5.30.31.* *God hath exalted*
Iesus

See the
 Sincere
 Convert

Jesus to give repentance and remission of finnes to Israel; Look as Jesus was abaled to purchase repentance and remission, so hee is now exalted actually to give and apply repentance and remission of finnes. Whole glory it is to remit finnes, but Gods in Christ, and by Christ onely? whose glory is it to give repentance (which in this place comprehends the work of conversion and faith, as *Beza* observes) whereby wee apply remission, but the same God onely? the one is as difficult to be conveyed as the other, and we stand in as much need of Christ to do the one as the other; all the power of Christ exalted, is little enough to give us repentance and remission, the condition of the Covenant exprest in repentance, and the blessings in the Covenant, summed up in the forgiveness of finnes; the *Socinians* deny redemption and salvation by prize; the *Arminians* by Christs power, leaving suasion onely to him, but power of conversion to the power and liberty of the will of man; O adulterous generation that are thus hacking at and cutting the cords of their owne salvation! I shall here speake onely to one question, which is the principall and most profitable, and that is this, How doth Christ redeeme & save us by his power, out of that miserable estate; and consequently what is the way for us to seek, and so to find & feel deliverance by the hand of Christs power?

Quest.

Answ.

As there are foure principall meanes and causes, or wayes, whereby man ruines himselfe. 1. Ignorance of their owne misery; 2. Security and insensiblenesse of it. 3. Carnall confidence in their owne duties. 4. Presumption or resting upon the mercy of God by a Faith of their owne forging; so on the contrary, there is a four fold act of Christs power whereby he rescues & delivers all his out of their miserable estate.

The

The first Act or stroake is *Conviction of sinne.*

The second is *Compiunction for sinne.*

The third is *Humiliation or selfe abasement.*

The fourth is *Faith* : all which are distinctly put forth (when hee ceaseth extraordinarily to worke) in the day of Christs power; and so ever looke for a *actuall salvation* and redemption from Christ, let them seek for mercy and deliverance in this way, out of which they shall never finde it; let them begin at conviction, and desire the Lord to let them see their finnes, that so being affected with them and humbled under them, they may by faith be enabled to receive Jesus Christ, and so be blessed in him. It is true, Christ is applyed to us nextly by Faith, but Faith is wrought in us in that way of conviction and sorrow for sinne; no man can or will come by faith to Christ to take away his sins, unless he first see. be convicted of; and loaden with them. I confesse the manner of the Spirits worke in the conversion of a sinner unto God is exceeding secret, and in many things very various; and therefore it is too great boldnesse to marke out all Gods footsteps herein : yet so farre forth as the Lord himselfe tells us his work and the manner of it in all his, we may safely resolve our selves, and so farre, and no farther shall we proceed in the explication of these things. It is great prophanesse not to search into the workes of common providence, though secret and hidden, *Psalm. 28. 5.* and *92. 6.* much greater is it not to doe thus unto Gods work of speciall favour and grace upon his chosen.

I shall therefore beginne with the first stroake, Christs power which is conviction of sinne.

SECT. II.

The first Act of Christs power, which is Conviction of sinne.

NOW for the more distinct explication of this. I shall open to you these 4. things.

1. I shall prove that the Lord Christ by his Spirit begins the actuall deliverance of his elect here.
2. What is that sin the Lord convinceth the soule thus first of.
3. How the Lord doth it.
4. What measure and degree of Conviction hee workes thus in all his.

1. For the first, it is said, *John 16 8, 9.* that the first thing that the Spirit doth when hee comes to make the Apostles Ministry effectuell, is this, it shall *reprove or convince the world of sinne*; it doth not first work faith, but convinceth them that they have no faith, as in *verse 9.* and consequently under the guilt and dominion of their sin; and after this, he convinceth of *righteousnesse*, which faith apprehends, *verse 10.* It is true that the word *conviction* here, is of a large extent, and includes compunction and humiliation for sin, yet our Saviour wraps them up in this word; because *conviction* is the first, and therefore the chiefe in order; here the Lord not speaking now of ineffectuall, but effectuell & thorough conviction exprest in deepe sorrow and humiliation. Now the text saith, the Lord begins thus not with some one or two, but with the *world of Gods Elect*, who are to be called home by the Ministry of the Word; which our Saviour speaks (as any may see who considers the scope) purposely to comfort the hearts of his Disciples, that their Ministry shall be thus effectuell to the world of Jews and Gentiles; and therefore cannot speake of such

conviction.

conviction as serves onely for to leave men without excuse for greater condemnation; (as some understand the place) for that is a poore ground of consolation to their sad hearts. Secondly, I shall hereafter prove that there can bee no faith without sense of sinne and misery; and now there can be no sense of sinne without a precedent sight or conviction of sinne; no man can feel sin, unlesse hee doth first see it; what the eye sees not, the heart rues not. Let the greatest evill befall a man, suppose the burning of his house, the death of his children, if he doth not first know, see and hear of it, he will never take it to heart, it will never trouble him; so let a poore sinner lye under the greatest guilt, the forest wrath of God, it will never trouble him untill he sees it and be convinced of it, *Acts 2. 37.* When they heard this, they were pricked; but first they heard it and saw their sin before their hearts were wounded for it, *Gen. 3. 7.* they first saw their nakednesse before they were ashamed of it. Thirdly, The maine end of the Law is to drive us to Christ, *Rom. 10. 4.* If Christ bee the end of the law, then the law is the means subservient to that end, and that not to some, but to all that beleeve; now the law though it drives us to Christ by condemnation, yet in order it begins with accusation. It first accuseth, and so convinceth of sin, *Rom. 3. 20.* and then condemneth. Its folly and injustice for a judge to condemn and bring a sinner out to his execution before accusation and conviction; and it is wisdom or justice in the Lord or his law to do otherwise? and therefore the Spirit in making use of the law for this end first convinceth as it first accuseth, & laies our sins to our charge. Lastly, looke as Satan when he bindes up a sinner in his sin, he first keeps him (if possible) from the very sight and knowledge of it; because so long as they

they see it not, this ignorance is the cause of all their woe, why they feele it not, why they desire not to come out of it; the Lord Jesus (who came to untie the knots of Satan, 1 *Ioh.* 3.8.) begins here & first convinceth his, and makes them see their sin, that so they may feele it, and come to him for deliverance out of it. Oh consider this all you that dreame out your time in minding only things before your feet, never thinking on the evils of your own hearts; you that heed not, you that will not see your sins, nor so much as aske this question, What have I done? What do I doe? how do I live? What will become of me? What will be the end of these my foolish courses? I tell you if ever the Lord save you, he will make you see what now you cannot, what now you will not; he will not only make you to confess you are sinners, but hee will convince you of sinne, this shall be the first thing the Lord will doe with thee.

Quest.

Ans.

Con. I.

But you will say, what is that sin which the Lord first convinceth of? which is the second thing to be opened. I answer in these three Conclusions.

The Lord Jesus by his Spirit doth not onely convince the soul in generall, that it is a sinner and sinfull; but the Lord brings in a convicting evidence of the particulars; the first is learnt more by tradition (in these dayes) by the report & acknowledgment of every man rather then by any speciall act of conviction of the Spirit of Christ; for what man is there almost but lyes under this confession that he is a sinner? the best say they are sinners, and if wee say we have no sin, wee deceive our selves, and I know I am a sinner; but that which the Spirit principally convinceth of, is some sin or sins in particular & the Spirit doth not arrest men for offences in generall, but opens the writ, and shewes the particular cause, the particular sins, *Rom.* 3.9. we have proved

proved faith the Apostle, *that Jewes and Gentiles are under sinne*; but how doth the Apostle (being now the Instrument of the Spirit, in this work of conviction, convince them of this? marke his method, *verse 10. 11. 12. 13. 14. 15. 16. 17. 18.* wherein you shall see it is done by enumeration of particulars; sins of their natures, *there is none righteous*; sinnes of their minds, *none understandeth*; sins in their wills and affections, *none seeke after God*; sins in their lives, *all gone out of the way*; sins of omission of good duties, *there is none that doth good*; their *throates, tongues, lips, are Sepulchres, deceifull, poisonfull*; their *mouthes full of cursing*, their *feet swift to shed blood, &c.* And this is the state of you Jewes (*ver. 19.*) as well as of the Gentiles, *that all flesh may stand convinced as guilty before God.* If it be here demanded, *What are those that particular sins which the Lord convinceth men of?* I answer in variety of men there is much variety of speciall sinnes, as there is of dispositions, tempers, and temptations; and therefore the Lord doth not convince one man at first of the same sins of which he doth another man, yet this wee may safely say, usually (though not alway) the Lord begins with the remembrance and consideration of some one great, if not a mans speciall and most beloved sinne; and thereby the Spirit discovers gradually all the rest: that arrow which woundeth the heart of Christ most, the Lord makes it fall first upon the head of the sinner that did shoot it against Heaven, and convinceth, and as it were hits him first with that: How did the Spirit convince those 3000. those patterns of Gods converting Grace? *Acts 2. 37.* did not the Lord begin with them for one principall sinne, *viz.* their murder and contempt of Christ by embreuing their hands in his blood?

Rom. 3.

Quest.

Answ.

What
thos parti-
cular sins
are, which
the Lord
convinces
men of in
their
conversion.

blood? there is no question but now they remembered other sinfull practises, but this was the *Impri-
mis* which is ever accompanied with many other *I-
tems* which are then read in Gods bill of reckon-
ings where the first is set down. *Israel would have
a King, 1 Sam. 8. 19. Samuel* for a time could not
convince them of their sinne; herein what doth the
Lord doe? surely hee will convince them of sinne
before he leaves them, and this hee doth by such a
terrible thunder as made all their hearts ake; and
how is it now? what sinne doe they now see? they
first see the greatnesse of that particular sin; but this
came not to mind alone, but they cryed out, *1 Sam.
12. 19. We have added unto all our evils this, in
asking to our selves a King. Looke upon the wo-
man of Samaria, Iohn 4.* the Lord Christ indeed
spake first unto her about himselfe the substance of
the Gospel, about the worth of this water of life;
but what good did she get untill the Lord began to
convince her of sin, and how doth he that, he tels her
of her secret whoredome she lived in; *the man that
she now had was not her husband;* and upon the dis-
covery of this, she saw many more sins; and hence
*ver. 29. she cryes out, Come see the man that hath
told me all that ever I did in my life.* And thus the
Lord deales at this day; the Minister preacheth a-
gainst one sin, it may be whoredome, ignorance,
contempt of the Gospel, neglect of secret duties, ly-
ing, Sabbath-breaking, &c. This is thy case saith
the Spirit unto the soule, remember the time, the
place, the persons with whom thou lived in this sin-
full condition; and now a man begins to goe alone,
& to think of all his former courses how exceeding
evil they have been; it may be the Lord brings upon
a man a sore affliction, and when he is in chains cry-
ing out of that, the Lord saith to him as to those,

Ier.

Ier. 30. 15. Why cryest thou for thy affliction? for the multitude of thine iniquities I have done this; it may be the Lord sometimes strikes a mans companion in sinne dead, by some fearfull judgement: and then that particular sinne comes to minde, and the Lord reveales it arm'd with multitude of many other finnes, the causes of it, the fruits and effects of it: as the father whips a child upon occasion of one speciall fault, but then tels him of many more which he winked at before this, and saith, Now sirrah remember such a time, such a froward fit, such undutifull behaviour, such a reviling word you spake, such a time I called, and you ran away and would not heare me, and you thought I liked well enough of these wayes, but now know that I will not passe them by, &c. Thus the Lord deales with his, and hence it is many times, that the elect of God civilly brought up. doe hereup on think well of themselves, and to remaine long unconvinced of their wofull estates, the Lord suffers them to fall into some foule, secret, or open sinne, and by this the Lord takes speciall occasion of working conviction and sorrow for sinne; the Lord hereby makes them hang down the head, and cry, *unclean. unclean:* Paul was civilly educated, hee turned at last a hot persecutor, oppressor, blasphemer: the Lord first convinced him of his persecution and cryed out from heaven to him. *Paul, Paul, Why persecutest thou me?* this struck him to the heart, and then *sin revived, Rom. 7. 9.* many secret finnes of his heart were discovered, which I take to begin and continue in speciall in those three dayes, *Acts 3. 9.* wherein he was blind and did (through sight of sinne and sorrow of heart) neither eat nor drink. As a man that hath the plague not knowing the disease, he hopes to live; but when he sees the spots and tokens of death up-
on

on his wrist, now he cries out, because convinced that the plague of the Lord is upon him; so when men see some one or more speciall sins break out, now they are convinced of their lamentable condition; yet it is not alway (though usually thus) for some men the Lord may first convince of sinne by shewing them the sinfulness of their own hearts & wayes; the Lord may let a man see his blindness, his extreame hardness of heart, his weaknesse, his wilfulness, his heartlesnesse; hee cannot pray, or looke up to God, and this may first convince him; or that all that hee doth is sinfull, being out of Christ: the Lord may suddenly let him see the deceits of his owne heart, and the secret sinfull practises of his life; as if some had told the Minister, or as if hee spake to none but him; that hee is forced to fall downe being thus convinced, and to confesse, *God is in this man*: 1 Cor. 14. 25. *Nicodemus* may first see and bee convinced of the want of regeneration, and thereby feel his need of Christ; the Lord may set a man upon the consideration of all his life past, how wickedly it hath been spent; and so not one, but a multitude of iniquities compasse him about; a man may see the godly examples of his parents or other godly Christians in the family or town where he dwells, and by this be convinced, that if their state and way be good, his owne (sofar unlike it) must needs be stark naught: the Lord ever convinceth the soul of sins in particular, but he doth not alway convince one man of the same particular sinnes at first as hee doth another, whether the Lord convinceth all the elect at first of the sinne of their nature, and shewe them their originall sin in and about this first stroke of conviction, I doubt not of it, *Paul* would have been alive, and a proud Pharisee still, if the Lord had not let him by the law see

see this sin, *Rom. 7. 9.* and so would all men in the world, if this should not be revealed first or last, in a lesser or greater measure, under a distinct or more indistinct notion: and hence arise those confessions of the Saints, I never thought I had such a vile heart, if all the world had told me, I could not have believed them, but that the Lord hath made me felt it, and see it at last; was there ever such a sinner (at least in heart) which is continually opposing of him) whom the Lord at any time received to mercy, as I am?

2. The Lord Iesus by his Spirit doth not onely convince the soul of its sin in particular, but also of the evill, even the exceeding great evill of those particular sins. The Lord Iesus doth not only convince of the evil of *sinne*, but of the great evill of *sinne*. Oh thou wretch saith the Spirit, (as the Lord to *Cain*, *Gen. 4. 10.*) what hast thou done, whose sins cry to heaven, who hast thus long lived with God, & done this infinite wrong to an infinite God, for which thou canst never make him amends? That God who could have long since cut thee off in the midst of thy finnes and wickednesse, and crushed thee like a moth, and sent thee down to those eternal flames where thou now seest some better then thy self mourning day and night, but yet hath spared thee out of his meere pity to thee; That God hast thou resisted and forsaken all thy life time; and therefore now see and consider what an evill and bitter thing it is thus to live as thou hast done, *Jer. 2. 19.* Look as it is in the wayes of holinesse, many a man void of the Spirit may see and know them in the literall expressions of them, but cannot see the glory of them but by the Spirit, and hence it is he doth not esteem and prize them and the knowledge of them above gold: So in the wayes of unholinesse, many a man void of

2. *Con.*

the spirit of conviction of sin, may and doth see many particular sins and confesse them, but he doth not cannot see the exceeding evill of them, and thence it is though hee doth see them yet he doth not much dislike them, because he sees no great hurt or evil in them, but makes a light matter of them; and therefore when the Spirit comes, it lets him see and stand convinced of the exceeding greatnesse of the evill that is in them, *Joh. 36.8.9.* In the time of affliction (which is usually the time of conviction of a wild untuly sinner) *he shewes them their transgressions*, but how? *that they have exceeded*, that they have been exceeding many and exceeding vile. Oh beloved, before the Lord Iesus comes to convince, we have cause to pray for & pity every poor sinner, as the Lord Iesus did, saying, *Lord forgive them, they know not what they doe.* You godly parents, Masters, how oft do you instruct your children, servants, and convince them of their sinfulnesse, untill they confesse their faults? yet you see no amendment, but they go on still; what should you now do? Oh cry out for them, & say, *Lord forgive them*, for they know not what they do. Their sins they know, but what the evill of them is, alas! they know not; but when the Spirit comes to convince, hee makes them see what they do, and what is the exceeding evil of those sins they made light of before; like mad men that have sworne, and curst, and struck their friends, and when they come to be sober againe, and remember their mischievous ways and words, now they see what they have done, and how abominable their courses then were. Oh you that walk on in the madnesse of your minds now, in all manner of sinne, if ever the Lord do good to you, you shall account your wayes madnesse and folly, and cry out, Oh Lord, what have I done in kicking thus long against

gainst the pricks?

The Lord Jesus by his Spirit doth not only convince the soul of the evill of *sinne*, but of the evill *after sinne*, I mean of the just punishment which doth follow sin, and that is this, *viz.* that it must dye, and that eternally for sin, if it remaine in this estate it is now in, *Rom. 4. 15. The Law works wrath, i. e.* sight and sense of wrath, *Rom. 7. 9. When the Law came, sinne revived and I dyed, i. e.* I saw my self a dead man by it; so the soul sees cleerly, God hath said, *The soule that sinneth shall dye*; I have sinned, and therefore if the Lord be true, I shall dye; to hell I shall if now the Lord stop my breath, and cut off my life, which he might justly & may easily do. *Death is the wages of sin*, even of any one sinne, though never so little; what then will become of me who stand guilty of so many, exceeding the number of the hairens on my head, or the starres in heaven? *Whoremongers and adulterers God will judge*, the Minister hath said so, the Lord himselfe hath told me so, *Heb. 13. 4.* I am the man, my conscience now teares me and tells me so, what will become of me? *The Lord Jesus will come in flaming fire to render vengeance against all that know not God; & that obey not the Gospel*, This I believe, for God hath said it, *2 Thes. 2. 7. 8. 9.* and now I see I am he that hath lived long in ignorance and know not God; I have had the Gospel of grace thus long wooing and perswading my heart, and oftentimes it hath affected me, but yet I have resisted God and his Gospel, and have set my filthy lusts, my vaine sports, my companions cups and queanes at a higher price then Christ, & have loved them more then him; and therefore though I may be spared for a while, yet there is a time wherein Christ himself will come out against me in flaming fire. To this pur-

Cor. 3.

poſe doth the Spirit work : for beloved, the great means whereby Satan overthrew Man at firſt in his innocency, was this principle, although thou doſt eat, and ſo ſin againſt God, yet thou ſhalt not dye, *Gen. 3. 7. Ye ſhall not ſurely dye*, the Serpent doth ſay, *Ye ſhall not die*, for that is too groſſe an out-facing of the Word, *Gen. 2. 17.* but he ſaith, *Ye ſhall not ſurely dye*; that is. there is not ſuch absolute certainty of it; it may be you ſhall live, God loves you better then ſo, and is a more mercifull Father then to be at a word & a blow. Now look as Satan deceived and brought our firſt parents to ruine by ſuggeſting ths principle; ſo at this day he doth ſow this accurſed ſeed, and plant this very principle in the ſoyl of every mans heart by nature; they doe not think they cannot believe they are dead men, and condemned to dye, and that they ſhall dye eternally for the leaſt ſin committed by them; Men nor Angels cannot perſwade them of it, they cannot ſee the equity of it, that God ſo mercifull will be ſo ſevere, for ſo ſmall a matter; nor yet the truth of it, for then they think no fleſh ſhould be ſaved; and thus when the old Serpent hath ſpit this poiſon before them, they ſup it up, & drink it in, and to thouſands, nay millions of men & women are utterly undone. The Lord Chriſt therefore when he comes to ſave a poor ſinner, and raiſe him up out of his fall, converteth the ſoul by his Spirit, and that with ſul & mighty evidence, that it ſhall dye for the leaſt ſin, & tells him as the Lord told *Abimelech* in another caſe *Gen. 20. 3. Thou art but a dead man for this*, and if the Spirit ſet on this, let who can claw it off. I tell you beloved never did poor condemned Malefactor more certainly know and hear the ſentence of condemnation paſt upon him by a mortall man then the guilty ſinner doth his, by an immortal and

displeased God : and therefore those three thousand cry out, *Acts 2. 37. Men and brethren, what shall we do to be saved?* we are condemned to dye, what shall we do now to be saved from death? Now the soul is glad to enquire of the Minister, Oh tell me, what shall I doe? I once thought my self in a safe & good condition as any in the Town or Countrey I lived in; but now the Lord hath let me hear of other newes; dye I must in this estate, and 'tis a wonder of mercies I am spared alive to this day. There is not onely some blind feares and suspicions that it may possibly be so, but full perswasions of heart, dye I must. dye I shall in this estate; for if the Spirit reveale sin, and convince not of death for sin, the soul under this work of conviction being as yet rather sensuall then spirituall, will make a light matter of it, when it sees no sensible danger in it, but when it sees the bottomlesse pit before it, everlasting fire before it, for the least sin, now it sees the hainous evill of sin; the way of sin though never so peaceable before, is full of danger now, wherein it sees there are endlesse woes and everlasting deaths that lye in wait for it, *Rom. 6. 21.* And now saith the Spirit, you may go on in these sinfull courses as others do, if you see meet, but O consider what will be the end of them; what it is to enjoy the pleasures of sin for a season, and to be tormented for ever for them in the conclusion, for be assured that will be the end : and hence the soul seeing it selfe thus set apart for death, looks upon it selfe in a farre worse estate then the brut beasts, or vilest worme upon the earth; for it thinks when they dye there is an end of their misery; but Oh then is the beginning of mine for ever : hence also arise those feares of death and of being suddenly cut off, that when it lyes down, it trembles to think I may never rise

again, because it's convinced, not onely that it deserves to dye, but that it is already sentenced for to dye: hence also the soul justifies God, if he had cut him off in his sin; and wonders what kept him from it, there being nothing else due from God unto it: hence lastly, the soul is stopt and stands still, goes not on in sin as before; or if it doth, the Lord gives it no peace, *Jer. 8. 6.* Why doth the horse go on in the battell? because it sees not death before it; but now the soul sees death, and therefore stops: O remember this all you that never could believe that you are dead condemned men, and therefore are never troubled with any such thoughts in your minde; I tell you that you are far from conviction, and therefore far from salvation: if God should send some from the dead to bear witness against this secure world concerning this truth, yet you will not believe it, for his messengers sent from heaven are not believed here; woe be to you if you remain unconvinced of this point.

3.

But you will say, how doth the Lord thus convince sin, and wherein is it exprest? which is the third particular.

Ans.

All knowledge of sin is not conviction of sin, all confession of sin is not conviction; there is a conviction meerely rationall, which is not spirituall; there are three things in spirituall conviction.

I.

There is a cleare, certaine, and manifest light, so that the soul sees its sin, and death due to it clearly and certainly; for so the word, *Joh. 16. 9. they saw* signifies to evidence a thing by way of argumentation, nay demonstration; the Spirit so demonstrates these things that it hath nothing to object, a mans mouth is stopped, he hath nothing to say but this; behold I am vile, I am a dead man: for if a man have any strong arguments given him to confirme

a truth, yet if he have but one objection or doubtful scruple not answered, he is not fully as yet convinced, because full conviction by a clear sun-light scatters all dark objections, and hence our Saviour, *Jude 15.* will one day convince the wicked of all their hard speeches against him, which will chiefly be done by manifesting the evill of such wayes, and taking away all those colours & defences men have made for their language: before the Spirit of Christ comes, man cannot see, will not see his sin for punishment; nay, he hath many things to say for himself as excuses and extenuations of sin; One saith, I was drawn unto it, (*the woman that thou gavest me*) and so laies the blame on others: Another saith, It is my nature; others say, All are sinners, the godly sin as well as others; and yet are saved at last, and so I hope shall I: Others professe they cannot part with sin, they would be better, but they cannot, and God requires no more then they are able to performe: Another saith, I will continue in sin but a little while, and purpose hereafter to leave it; Others say, we are sinners, but yet God is mercifull and will forgive it; Another saith, Though I have sinned, yet I have some good, and am not so bad as other men; endless are these excuses for sin. In one word, I know no man, though never so bad, though his sin be never so grievous, but hee hath something to say for himselfe, and something in his minde to lessen and extenuate sin; but beloved, when the Spirit comes to convince, he so convinceth as that he answers all these, pulls down all these fences, teares off all these fig-leaves, scatters all these mists, and pulls off all these scales from the eyes, stops a mares mouth, that the soul stands before God, crying, O Lord, guilty, guilty; as the Prophet *Jeremy* told them, *Ier. 2. 23.* *Why dost thou say, I am innocent?*

looke upon thy way, &c. so the Spirit saith, why dost thou say thy sin is small? it is *disobedience*, (as *Samuel* said to *Saul*, 1 Sam. 15. 23.) which is *rebellion*, and as the sin of *Witchcraft*, and is that a small matter? the Spirit of conviction by the cleare evidence of the truth, binds the understanding that it cannot struggle against God any more, and hence let all the world plead to the contrary, nay let the godly come to comfort them in this estate, & think and speake well of them; yet they cannot believe them because they are certain their estates are woe-full: hence also we shall observe the soul under conviction, in stead of excusing sin, it aggravates sin, and studies to aggravate sin, did ever any deale thus wickedly, walk thus sinfully, so long, against so many checks and chidings, light and love, meanes and mercies, as I have done? And it is wonderfull to observe that those things which made it once account sin light, make it therefore to think sin great: *ex. gr.* my sin is little, the more unkind thou (saith the Spirit) that wilt not doe a small matter for the Lord: my sin is common; the more sinfull thou that in those things wherein all the world rise up in arms against God, thou joynest with them: God spares me after sin, the greater is thy sin therefore that thou hast continued so long in, against a God so pitifull to thee, the dearest sins are now the vilest sins, because though they were most sweet to him yet the Spirit convinceth him, they were therefore the more grievous unto the soule of God: you poore creatures may now hide, and colour, and excuse your sins before men, but when the Lord comes to convince, you cannot lye hid: then your consciences (when *Iesus Christ* the Lord comes to convince) shall not be like the *Steward* in the *Gospel* that set down 50. for. 100, l. no, the Lord will force

force it to bring in a true and cleare account at that day.

2.

There is a reall light in spirituall conviction, rational conviction makes things appear notionally, but spirituall conviction, really: the Spirit indeed up-
seth argumentation in conviction, but it goeth further and causeth the soul not onely to see sin & death discursively, but also intuitively and really: reason can see and discourse about words and propositions, and behold things by report, & to deduct one thing from another, but the Spirit makes a man see the things themselves, really wrapt up in those words: the Spirit brings spirituall things as well as notions before a mans eye, the light of the Spirit is like the light of the Sun, it makes all things appear as they are, *John 3. 20. 21.* It was *Jerusalems* misery, she heard the words of Christ, and they were not hid from them, but *the things of her peace* shut up in those words *were hid from her eyes.* Discourse with many a man about his sin and misery, he will grant all that you say, and he is convinced, and his estate is most wretched, and yet still lives in all manner of sin; what is the reason of it? truly he sees his sin onely by discourse, but he doth not, nay cannot see the thing sin, death, wrath of God, untill the Spirit come; which onely convinceth or sheweth that really. A man will not be afraid of a Lyon when it is painted onely upon a wall. why? because therein he doth not see the Living Lyon: when hee sees that, he trembles. So men hear of sin, and talk of sin and death, and say they are most miserable in regard of both; yet their hearts tremble not, are not amazed at these evils; because sin is not seene alive, death is not presented alive before them, which is done by the Spirit of conviction only, revealing these really to the soul: and hence it is that
many

Luke
19. 41.

Esay 6.3

How
God
gives
are all
sight of
sins.

Hos. 4.4

many men *in seeing see not*, How can that be? thus, in seeing things notionally, they see them not really. And hence many that know most of sinne, know least of sin, because in seeing it notionally, they see it not really. And therefore happy were it for some men, Schollers and others, that they had no notionall knowledge of sin, for this *light* is their *darknesse*, and makes them more incapable of spirituall conviction: the first act of spirituall conviction is to let a man see clearly that he is sinfull and most miserable; the second act is to let the soul see really what this sin and death is. O consider of this; many of you know that you are sinfull, and that you shall dye; but dost thou know what sin is, and what it is to dye? If thou didst, I dare say thy heart would sinke; if thou dost not, thou art a condemned man, because not yet a convinced man. If you here ask, how the Lord makes sin reall? I answer. By making God reall: the reall greatnesse of sin is seen by beholding really the greatnesse of God who is smitten by sin; sin is not seen because God is not seen. *Iohn 3. ep. v. 11. He that doth evill hath not seen God.* No knowledge of God is the cause *why blood toucheth blood*: the Spirit casts out all other company of vaine and foolish thoughts, and then God comes in and appears immediately to the soul in his greatnesse and glory, and then the Spirit saith, *Lo*, this is that God thy sins have provoked. And now sin appears as it is, and together with this reall sight of sin, the soul doth not see painted fire, but sees the fire of Gods wrath really, whither now it is leading, that never can be quencht but by Christs blood: and when the Spirit hath thus convinced, now a man begins to see his madnesse and folly in times past, saying, I know not what I did. And hence questions, Can the Lord pardon such a wretch as I, whose

whose sins are so great? Hence also the heart begins to be affected with sin and death, because it sees them now as they are indeed, and not by report onely. A man accounts it a matter of nothing to tread upon a worm, wherein there is nothing seen worthy either to be loved or feared; and hence a mans heart is not affected with it: before the Spirit of conviction comes, God is more vile in mans eye then any worme; as Christ said in another case of himselfe, *Psalm 22. I am a worme and no man*; so may the Lord complain, I am viler in such a ones eyes then any worme, and no God: and hence a man makes it a matter of nothing to tread upon the glorious Majesty of God, and hence is not affected with it; but when God is seen by the Spirit of conviction, in his great glory; then as he is great, sin is seen great; as his glory affects and astonisheth the soul, so sin affects the heart.

There is a constant light; the soule sees sin and death continually before it; *Gods arrowes stick fast in the soul*, and cannot be pluckt out; *My sinne is ever before me*, said David, (in his renewing of the work of conversion.) For in effectuall conviction, the minde is not only bound to see the misery lying upon it, but it is held bound: it is such a Sun light as never can be quenched, though it may be clouded. When the Spirit of Christ darts in any heart to see sin, the soul would turn away from looking upon it, would not hear on that eare, *Felix-like*. But the Spirit of Conviction sent to make thorough work on the hearts of all the Elect, followes them, meets them at every turn, forceth them to see and remember what they have done, the least sin now is like a moath in the eye, its ever troubling. Those lastly, dreadfull objects of sin, death, wrath, being presented by the Spirit near unto the soul, fix the eye

3.

Psal. 51.

3.

to fasten here; they that can cast off at their pleasure the remembrance and thoughts of sin & death, never prove sound, untill the Lord doth make them stay their thoughts, and muse deeply on what they have done, and whither they are going. And hence the soul in lying down, rising up, lyes down and rises up with perplexed thoughts. What will become of me? The Lord sometimes keeps it waking in the night season, when others are asleep, and then 'tis haunted with those thoughts, it cannot sleep; it looks back upon every day and week, Sabbath, Sermon, Prayer, speeches, and thinks all this day, this week, &c. the goodnesse of the Lord and his patience to a wretch hath beene continued, but my sins also are continued; I sin in all I doe, in all my prayers, in all I think, the same heart remains still not humbled, not yet changed.

And hence you shall observe, that word which discovered sin at first to it, it never goes out of the mind; I think saith the soul I shall never forget such a man nor such a truth. Hence also if the soul grow light and carelesse at some time, and casts off the thoughts of these things the Spirit returns again, and falls a reasoning with the soul, Why hast thou done this? what hurt hath the Lord done thee? will there never be an end? hast not thou gone on long enough in thy leud courses against God, but that thou shouldst still adde unto the heap? hast thou not wrath enough upon thee already? how soone may the Lord stop thy breath? and then thou knowest thou hadst better never to have been born; was there ever any that thus resisted grace; that thus adventured upon the sword point? hast thou but one friend, a patient, long-suffering God, that hath less thy conscience without excuse long agoe, and therefore could have cut thee off, and dost thou thus

thus forsake him, thus abuse him? Thus the Spirit follows: and hence the soul comes to some measure of confession of sin: O Lord, I have done exceeding wickedly, I have beene worse then the horse that rushest into the battell, because it sees not death before it, but I have seene death before me in these wayes, and yet go on, and still sin, and cannot but sin: Behold me. Lord, for I am very vile. When thus the Spirit hath let into the soule a cleare, reall, constant light to see sin and death, now there is a thorow conviction.

But you will say, In what measure doth the Spirit communicate this light?

I shall therefore open the fourth particular, *viz.* The measure of spirituall conviction in all the Elect, *viz.* So much conviction of sin as may bring in and work compunction for sin, so much sight of sin as may bring in sense of sin, so much is necessary and no more. Every one hath not the same measure of conviction, yet all the Elect have and must have so much: for so much conviction is necessary as may attaine the end of conviction. Now the *finis proximus*, or next end of conviction in the Elect is compunction or sense of sin; for what good can it doe unto them to see sin, and not to be affected with it? what greater mercy doth the Lord shew to the Elect therein, then unto the Devils and Reprobates who stand convinced, and know they are wicked & condemned, but yet their hearts altogether unaffected with any true remorse for sin? *Mine eye saith Jeremy, affecteth my heart. The Lord opens the ears of his to instruction, that he might humble.* Some think that there is no thorow conviction, without some affection. I dare not say so, nor will I now dispute whether there is not something in the nature and essence of that conviction

4.

Lam. 3.

51.

Iob. 33.

16. 17.

viſion the Elect have different from that conviction in reprobates and devils; 'tis ſufficient now, and that which teacheth the end of this queſtion, to know what meaſure of conviction is neceſſary. I conceive the clear diſcerning of it is by the immediate and ſenſible effect of it, *viz.* ſo much as affects the heart truly with ſin.

But if you ask, What is that ſenſe of ſinne, and what meaſure of this is neceſſary? that I ſhall answer in the doctrine of compunction.

Let not therefore any ſoul be diſcouraged, and ſay, I was never yet convinced, becauſe I have not felt ſuch a cleare, reall, conſtant light to ſee ſin and death as others have done: conſider thou, if the end of conviction be attained, which is a true ſenſe and feeling of ſin, thou haſt then that meaſure which is moſt meet for thee, more then which the Lord regards not in any of his; but you that walk up & down with convinced conſciences, and know your ſtates are miſerable and ſinfull, and that you periſh if you dye in that condition, and yet have no ſenſe nor feeling, no ſorrow nor affliction of ſpirit for thoſe evils, I tell thee the very devils are in ſome reſpects nearer the Kingdome of God then you be, who ſee, & feel, and tremble; wo, wo to thouſands that live under convicting Miniſteries, whom the word often hits, and the Lord by the Spirit often meets, and they hear and know their ſins are many, their eſtates bad, and that iniquity will be their ruine, if thus they continue; yet all Gods light is without heat, and it is but the ſhining of it upon rocks, and cold ſtones; they are frozen in their dregs: be it known to you, you have not one drop of that conviction which begins ſalvation, Before I paſſe from this to the ſecond work of compunction, let me make a word of application.

If the Spirit begins thus with conviction of sin, then let all the Ministers of Christ co-work with Christ, and begin with their people here; bee faithful Witnesses unto Gods truth, and give warning to this secure world, that the sentence of death is past, and the curse of God lyes upon every man for the least sin; *Lift up thy voyce like a Trumpet* was the Lords word to *Isaiah, Isa. 58. 2. and tell them their sin*; Those Bees we call drones that have lost their sting. When *the salt of the earth* (the Ministers of Christ, *Mat. 5.*) have lost their acrimony and sharpnesse, or saltnesse, *what is it good for but to be cast out*? our hearers will putrifie and corrupt by hearing such Doctrines onely, as never search. When the Lord inflicted a grievous curse upon the people, *Ezek. 3. 26.* the Lord made *Ezekiel* dumb that he should not be a reprover to them. What was the lamentation of *Jeremy*? *thy Prophets have seen vain and foolish things for thee, & have not discovered thine iniquity*: how would you have the Lord Jesus by his Spirit to convince men? must it not be by his word? verily you keep the Spirit of Christ from falling down upon the people, if you refuse to endeavour to convince the people by your word. Other doctrines are sweet and necessary; but this is in the first place most necessary. Beware of personating, beware of bitterness and passion, but oh convince with a spirit of power and compassion; and he that shall be instrumentall unto Christ in this or any other work for Christs sake, unto him the Lord will be the principall agent, & by him will attain his own ends, finish his great work, gather in his scattered sheep, who are in great multitudes throughout the Kingdom scattered from him; if once they be thoroughly convinced that they are utterly lost, and gone out of the way.

May

Lam. 2.
14.Prov. I.
23.

Use. 2.

Psal. 36.

2.

May not this also be sad reproof: and terrour to them that stand it out against all means of conviction, and will not see their sin, nor believe the fearfull wrath of God due to them for sin; not a man scarce can be found, that will come to this conclusion; I am a sinfull man and therefore I am a dead, I am a condemned man: but like wild beasts flye from their pursuers into their holes, and thickets, & dens, their sinfull extenuations, excuses, and apologies for sin, and for themselves, and if they be hunted thither, and found out there, then they resist, and article against that truth which troubles them; *They flatter themselves in their own eyes, untill their iniquities be found most hatefull.* Many a man dislikes the text, the use, especially the long use wherein his sin is toucht, and his conscience tost; especially if it be his darling sin, his *Herodias*, his *Rimmon*, especially, if withall he thinks that the Minister means him, he will not see it nor confesse it; especially, if he apprehends he shall lose his honour, or his *silver shorines* and profit by it; he will not see his sin, that hee may not be troubled in conscience for his sin, that so he may not be forced to confesse and forsake his sin, and condemn himselfe for it before God and men. O Lord, I mourn that I can scarce meet with a man that either cares to be, or will be convinced; but hath something alway to say for himselfe, their sins are not so great, they are not so bad, but have some good, and therefore have some hope; and if God be mercifull; it is no great matter though they be exceeding sinfull, or some such thing; their mouthes are not stopped to say nothing for themselves, but guilty. There is lesse conviction in the world in this age, then many are aware of. For I believe that all the powers of hell conspire together to blinde mens eyes and darken men;

mens mindes in this great work of Christ : *Principus obsta*, it is policy to stop Christ in his entrance, in this first stroak upon the soul ; but oh ! little doe you think what you doe herein, and what woe you work to your selves hereby ; dost thou stifle and resist the first breathings of Christs Spirit, when hee comes to save thee ? what hurt will it bee to know the worst of thy condition, now when there is hope hereby of comming out of it ; who must else one day see all thy sins *in order before thee* to thy eternal anguish and terrour ? *Psa. 50, 21.* When the Lord shall say to thee as unto *Dives*, *Remember in thy life time thou hadst thy good things*, remember such a time, such a place, such a sin ; which then you would not see. But now thou shalt see what it is to strike an infinite God. Remember thou wast forewarned of wrath to come, but thou wouldest not beleeve thy self accursed, that so thou mightest have felt thy need of him that was made a curse to blesse thee ; and therefore feel it now : oh you will wish then that you had known this evil *in that your day*. What dost thou talk of grace ? thou thinkest thou hast grace, when as thou hast not the first beginning, nay, not the most remote preparation for it in this work of conviction ; what should we do for such as these, but with *Jeremy, Jer. 13, 17.* *If you will not hear my soul shall weep in secret for your pride ?*

Oh be perswaded therefore to remember your sins past, and to consider of your wayes now. All the prophanenesse of thy heart, and life, all the vanity of thy youth, *Eccles. 11, 9.* all your secret sins, all your sinnes against light and love, checks and yowes ; all that time wherein thou didst nothing else but live in sin ; thus Gods people have done, *Ezek. 6, 9*, thus all the Elect shall doe ; oh consider the Lord *remember them all*, and that with grief of heart.

Use. 3.

heare againſt thee, becauſe thou forgetteſt them, *Hof. 2. 7.* He that numbers thy haire, and tells the ſparrow that fall numbers much more thy ſin that fall from thee, they are written down in his black book. They are no trifles, for he mindes not toyes; the books muſt bee opened, oh reckon now, you have yet time to call them to minde, which it may be ſhall not continue long; it is the Lords complaint, *Jer. 8. 6.* of a wicked generation, *that he could heare no man ſay, What have I done? Winnow your ſelves,* (as the word is, *Zeph. 2. 1.*) *O people not worthy to be beloved.* I pronounce unto you from the eternall God, that ere long the Lord will ſearch out *Jeruſalem* with candles, hee will come with a ſword in his hand to ſearch for all ſecure ſinners in city & countrey, unleſſe you awaken; he will make inquiſition for blood, for oathes, for whoremongers, which grow common; for all ſecret ſins we are frozen up in; Oh be willing, be but willing that the Lord ſhould ſearch you and convince you, now in this evening time of the day, before the night come, wherein it will be too late to ſay, I wiſh I had conſidered of my wayes in time; of all finnes, none can ſo hardly ſtand with uprightneſſe, as a ſecret unwillingneſſe to ſee and be convinced of ſin, *Ioh. 3. 20. 21.* The helps and means for attaining hereunto are theſe.

1. *Help.*

Bring thy ſoule to the light, deſire the Lord in prayer as *Job* did, *What I ſee not, O Lord, ſhew me, Job. 34. 32.* Set the glaſſe of Gods Law before thee, looke up in the Miniſtery of the Word unto the Lord, and ſay. O Lord ſearch me: the Sun of this holy Word diſcovers mores: on the Sabbath day attend to all that which is ſpoken, as ſpoken unto thee, then examine thy ſelfe when thou haſt leiſure. When *David* ſaw (*Pſalm 19*) how

pure

pare the Law was, he cryes out, *Who knows his errors?*

2. *Help.*

Look upon every conviction of thy conscience for sin, as an arrest and warning given from the Lord himselfe; for sometimes the Word hits, and conscience startles, and saith, This is my sinne, my condition; yet how usuall it is then for a man to put a merry face upon a foul conscience? how oft doe men think this is but the word of a man who hath a latitude given him of reproving sin in the Pulpit, and we must give way to them therein? or else their hearts rise and swell against the man and word also; and why is it thus? because he thinks it is man only that speaks; whereas did hee see & believe that this was a stroke, a warning an arrest, a check from the omnipotent God, would he then grapple think you with him? would it passe lightly by him then? VVhen *Eli* heard *Samuel* denounced sad things against his house, *It is the Lord said Eli, 1 Sam. 3. 18.* when *Paul* saw *Jesus* speaking, *Why persecutest thou me? Acts 9.* he falls down astonished, and dares not kick against the pricks any longer: An arrest in the Kings name comes with authority, and awes the heart of the man in debt.

3. *Help.*

Doe not judge of sinne by any other rule, but as God judgeth of it according to the rule of the Word by which all mens wayes shall be judged at the last day. What made *Saul, 1 Sam. 15.* ex-nuate his sin to *Samuel*? he judged not of it as the word in his Word did: for had he done so, he would have seene disobedience to a command as bad as witchcraft, as *Samuel* told him; which also made his proud heart sink, & say, *I have sinned*: remember for this end these Scriptures, *Rom. 1. 18. Rom. 2. Rom. 6. 23. Gal. 3. 10.* by which thou mayst see, that I must dye, (in the state I am) or God him-

2 Cor. 5
10.

self must lie. Remember that an *angry look*, or *word is murder* in Gods account; a *wanton eye*, an *unchast thought is Adultery* before a holy God; before whose Tribunall thou must give an account of every vain thought and word. And therefore do not judge of sin by the pretent pleasure, gaine, honour, or ease in it; for this is a false rule: *Moses forsook the pleasures of sin for a season, Heb. 11. 25.* Nor yet by not feeling any punishment for it, for *God reserves wrath, Nahun. 1. 2.* till the day of reckoning; Nor yet by the esteem that others generally have of it, who make no more of wounding the Son of God by sin, then they do of crushing vermine under their feet: Nor yet by the practise of others; Every man sins, and therefore I hope I shall do as well as others: Nor yet seeing thy self better, and thanking God thou art not as other men; it may be so, thou didst never steal, nor whore, nor murder as yet; that is not the question, but hast thou had any one vain thought in prayer? hast thou heard one Sermon unprofitably? hast thou sinned? then know God spared not the Angels that sinned, and how wilt thou escape, unless the Lord dye for thee? Nor yet lastly judge of it by thy own opinion of God, *in thinking God is like unto thee*, that as thou makest light of it, so he maketh lesse: *Psal. 50. 21.* Oh take heed of judging the evill of sin by any of these rules: Oh remember all men are apt to thinke of themselves better then they are; *Are we also blind?* say the Pharisees: take heed that by judging of sinne by these false rules, you deceive not your selves.

Use. 4.

Let this lastly, be a use of thankfulness, to all those whose eyes the Lord hath opened to see, and to convincing you of your sins. When David was going in the heat of his Spirit to kill Nabal, and A.

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bagail met him and stopt him, what said he? *Oh blessed be the Lord for thy counsell*; so when thou wert going on in the heat and pursuit of thy sin, toward eternall death; that the Lord should now meet thee in thy way, and convince thee of thy folly, and so stop thee, what a world of sin else wouldst thou have committed, how vile wouldst thou have bin? Oh say therefore, Blessed be that Minister of the Lord, and blessed for ever be the name of the Lord that gave me that counsell. It is said, Christ will send the Comforter to convince of sinne; is it a comfortable thing to see sin? yes, it shall one day be matter of unspeakable comfort to you that ever you saw sin; that ever he shewed thee that mystery of iniquity in thy heart and life, those *arcana imperii*, those secrets of the power and dominion of sin over thee: *Thou shalt not hate, but reprove thy brother*. If the Lord should secretly keepe thy sin glowing in his owne bosome against thee, and never reprove thee for it, nor convince thee of it; no greater signe of Gods everlasting hatred against thee. Oh it is infinite love that he hath called thee aside and dealt plainly and secretly with thee, and will you not be thankfull for this? The Lord might have left thee in thy brutish estate, and never made known thy latter end; never have told thee of thy sin or flood before it comes.

It may be you will say, If I felt my sin, and were deeply humbled for it, I could then be thankfull that ever I saw it; what is it to see sin?

This is a favour the Lord shewes not to all mankind, many have no meanes to bring them to the knowledge of it, and those that have, yet are smitten with a deep sleep under those means that they know not when death is at their doores, not what sinne means; & this it may be is the condition of some of

I Sam.
25.32.
33.

Ioh. 16.
7.

Levit.
19.17.

Object.

Answ.

thy poor friends and acquaintance, that thinke it strange that thou runnest not with them in the same way as they doe.

2. Suppose some Reprobates doe see sin, yet the Lord puts a secret vertue in that work of conviction upon thee, which makes thee cry to heaven for a Spirit of brokennesse for sin; which without this sight of sin, thou wouldst never so much as have desired; and this they have not.

3. However, Conviction is a work of the Spirit, though it should be but common; and wilt not thou be thankfull for common mercy, suppose it be outward? how much more for this that is spiritual, though it should be common? especially considering that it is the first fundamentall work of the Spirit, and is seminally all. Sense of sin begins here, and ariseth hence; as ignorance of sin is seminally all sin: Remember that the discovery of *Faux* in the Vault, was the preservation of *England*; we use to remember the day and houre of the beginning of some great and notable deliverance; Oh remember this time wherein the love of Christ first brake out in convincing thee of thy sin, who else hadst certainly perished in it: And thus much of this first work of Conviction; now the second followes, Compunction.

SECT. III.

The second Act of Christs power, in working Compunction or sense of sin,

Compunction pricking at the heart, or sense and feeling of sin, is different from conviction of sin; the latter is the work of the understanding, and seated in that principally; the other is in the affections and will, and seated therein principally: a man may have sight of sin, without sorrow & sense

sense of it, *Dan. 5. 22.* with *20. 21. James 1. 24. Rom. 2. 20. 21.* Yet that conviction which the Spirit works in the Elect is ever accompanied with compunction, first or last. For the better unfolding this point, let me open these four things to you.

1. That compunction or sense of sin immediately follows conviction of sinne in the day of Christs power. 2. The necessity of this work to succeed the other. 3. Wherein it consists.

4. The measure of it in all the Elect.

That compunction follows conviction, is evident from Scripture and Reason, *Acts 2. 37. When they heard this,* that is, when they saw and were convinced of their sinne in crucifying the Lord of Life, which they did not imagine to be a sin before, what follows next? it is said, *They were pricked at the heart,* Lo, here is compunction, *Ephraim* also in turning unto God, *Jer. 31. 19.* hath these words, *After that I was instructed, I smote upon my thigh;* (as men in great calamity befallen them use to doe) *I was ashamed, even confounded, because I did bear the reproach of my youth,* The men of *Nineveh* hearing by the Prophet they were all to die within forty dayes, it is said, *they beleeved God,* (in the work of conviction) and then they fell to *sack-cloth and ashes* (in the work of compunction) which did immediately follow, *Josiah, 2 Chr. 34. 27.* in his renewed return unto God, after hee heard the words of the Law, *his heart melted, and he wept before the Lord.* For what is the end of conviction? is it no compunction? for if the Lord should let a man see his sin, and death for sin, and yet suffer the heart to remain hard and unaffected, the Lord did but leave him without excuse; nay, the Lord should but leave him under great misery, & under a more fearfull judgement, viz. for a man

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Jonah. 3.

to see and know his sin, and yet unaffected with it, and hardned under it, hardness of heart is one of the greatest judgements: to see sin and not to be affected with it, argues greater hardness. For it is no wonder if they that see not and know not sin, remain senselesse of sin; alas! they know not what they doe; but for a man to be enlightaed, and see his sin, and yet unaffected: Lord, how great is this hardness, and how unexcusable will such a man be left before God, when the Lord shall reckon with him for his hardness of heart! What is the end of that light the Lord lets into the understanding in other things? is it not that thereby the heart might be affected throughly with it? Why doth the Lord let in the light of the knowledge of Christ and of his will? Is it that this knowledge should like froth float in the understanding, and be imprisoned there? No verily, but that the heart might be throughly and deeply affected therewith, And doe you think the Lord will in the light of conviction imprison it up in the minde? is there not a further end that by this light the heart might be deeply affected with sin? if any say that the end of conviction is to drive the soul to Christ, I grant that is the remote and last end of it, but the next end is compunction. For if the understanding be convinced of misery, and the heart remain hard, the minde may see indeed that righteousness and life only is to be had in Christ; yet the heart remaining hard, the will and affections will never stir toward Christ, its impossible a hard heart remaining such wholly unaffected with sin or misery, should be truly affected with Jesus Christ; but of this more hereafter.

2:

Answ.

What necessity is there of this compunction, to succeed conviction. I speake now of necessity in way of ordinary dispensation, not of Gods usuall and

and extraordinary way of working, where he useth neither Law nor Gospel (as ordinarily he doth) to work by. Many have been nibbling lately at this doctrine, and demanded, What need is there of sorrow and compunction of heart? A man may be converted only by the Gospel, and God may let in sweetnesse and joy without any sense of sin or misery, and in my experience I have found it so; others godly and gracious also feel it so: why therefore do any presse such a necessity of coming in by this back door unto Christ? This point I conceive is very weighty, and much danger in denying the truth of it; yet withall, there needs much tendernesse in handling of it, lest any stumble; and therefore before I lay down the reasons to shew the necessity of it; give me leave to propound these rules both for the clearing of the point, & answering sundry objections usually about this point.

In this work of compunction, do not think that the Lord hath not wrought any true sense of sin, because you finde it not in such a measure as you imagine you should desire to have, and that others feel; sense of sin admits degrees. I doubt not but *Josephs* brethren were humbled, yet *Joseph* must be more, he must be cast into the ditch, and into the prison, & the iron must enter not only into his legs, but into his soul, *Psal. 105. 18.* He must be more afflicted in spirit, because he was to doe greater work for God, and was to be raised up higher then the rest, & therefore did need the more ballast; some are educated more civilly then others, and thereby have contracted lesse guilt and stoutnesse of heart against God and his wayes, therefore these have not such cause of trouble; and being lesse rugged, have lesse need of axes to hew them: some mens sorrow breaks in upon them more suddenly, like storms
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I. Rule.

and breaches of the Sea, and the Lord is resolved to hasten and finish his work in them more speedily, and it may be more exemplarily; (for every Christian is not a fair copy) as in thole, *Acts* 2. 37. In others their sorrowes soak in by degrees, *Gutta cavat lapidem*, the Lord empties them by continual droppings, and hence feel not that measure of sorrow that others doe: every Christian is not a *Heman*, *Psal.* 88. who suffers *distracting feares and terrours from his youth*, ver. 15. who is *afflicted with all Gods wayes*, ver. 7. for hee was a man of exceeding high parts and gifts, as you may see, *1 King.* 4. 31. and therefore the Lord had need of hanging some speciall plummetts on his heart to keepe it ever low, lest it should be lifted up above measure. Some sense of sin the Lord will work in all hee saves, but not the same measure; the Lord gives not alway unto his, that which is good in it self, (its good I confesse to be deeply affected and humbled) but that which is fit, and therefore best for thee.

2. Rule.

Do not think there is no compunction or sense of sinne wrought in the soul, because you cannot so cleerly discern and feel it, nor the time of the working and first beginning of it. I have known many that have come with complaints, they were never humbled, they never felt it so, nor yet could tell the time when it was so, yet there hath been & many times they have seen it by the help of others spectacles, and blest God for it. When they in *Esay*, 63. 17. complained, *Lord why hast thou hardened our hearts from thy feare*; do you thinke there was no softnesse, nor sensiblenes indeed? Yes verily, but they felt nothing but a hard heart, nay, such hardnesse as if the Lord had plagued them with it by his own immediate hand, & not born and bred with

with them only, as with other men. Many a soule may think the Lord hath left it, nay, smitten it with a hard heart, and so make his meane of it, yet the Lord hath wrought reall softnesse, under self hardnesse, as many times in Reprobates there is felt softnesse, when within there is reall hardnesse. The stony-ground-hearers were plowed and broken on the top, but were stony at the bottom. Some men may be wounded outwardly & mortally, this may easily be discerned. The Lord may wound others and they may bleed out; their sorrow is more inwardly and secret, and therefore cannot point with their finger to the wound as others can.

Do not think the Lord works compunction in all the Elect in the same circumstantiall work of the Spirit, but only in the same substantiall work: the Lord works a true sense of sin for substance & truth of it, yet there are many circumstantiall works, like so many enlargements and commenters upon one and the same Text. *Ex. gratia*. The same sin that affects *Paul*, it may be doth not affect *Lydia* or *Apollas*. The same notions for the aggravation of sin is one, doe, not come into the mind of the other; the same complaints, and prayers, and turnings of spirit in the one, may not be in the same circumstances, and with the like affects as in the other, and yet both of them feel sin, and therefore complain; they both feel sin, yet by means of various apprehensions and aggravations. This I speak, because you may the better understand the meaning of Gods servants in opening the work of humiliation. You may hear them say, the soule doth this, and thinks that, and speaks another thing; it may be every one doe not so think in the same individuall circumstances, and therefore are to be understood as producing only *exemplum in re simili*; something like

3. Rule.

like this or for the substance of this is here wrought.

4. Rule.

In this worke of compunction we must not bring rules unto men, but men to rules ; Crook not Gods rules to the experience of Men, (which is fallible , and many times corrupt) but bring men unto the rule , and try mens estates herein by that : For many will say, Some men are not humbled at all , never had any precident sorrow for sinne , Gods mercy onely hath melted their hearts, and experience proves this, and many finde this, who are sincere and gracious Christians.

I answer,

Wee are not in this or any other point to bee guided by the experience of men onely , but attend the rule ; if it bee proved that according unto the rule men must be broken and affected with their sinne and misery before mercy can bee truly apprehended or Christ accepted ; What tell you me of such or such men ? let the rule stand , but let men stand or fall according to the rule : many are accounted gracious and godly for a time , much affected with mercy and Christ Iesus ; yet afterward fall or wizen into nothing , and prove very unsound.

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What is the reason?

Truely the cause was here, their first wound and sorrow for sin was not right, as hereafter shall be made good; many thousands are miserably deceived about their estates, by this one thing, of crooking and wresting Gods rules to Christians experience; let all Gods servants tremble and be wary here; wrack not the holy Scriptures, nor force them to speake as thou seekest, but try all things by them, 1 *Thes.* 5. 21.

Doe not make the examples of converted persons in Scripture patterns in all things of persons unconverted: doe not make Gods worke upon the one, run parallel with Gods worke upon the other.

Some say, that many in Scripture are converted to Christ without any sorrow for sinne, and produce the examples of *Lydia*, whose heart God sweetly opened to receive Christ; and the Eunuch, *Acts* 8. converted in the same manner.

I answer,

These are examples of persons converted to God before, who did believe in the Messiah, but did not know that this Iesus was the Messiah, which they soone did when the Lord sent the means to reveale Christ; and therefore *Lydia*, a Jewish proselyte

5. Rule.

telyte is called a worshipper of God, *Act. 16. 14.* and so was the Eunuch, *Act. 8. 27.* & in the same condition was the Centurion, *Acts 10. 2.* who feared God, & whose prayers were ascended, *ver. 4.* (which cannot be without faith) yet did not know that this Jesus crucified was the Messiah, untill Peter came unto him. So that suppose here was no sence or sorrow for sin, at this time; doth it therefore follow they never had any when the Lord at first wrought upon them? are these examples in persons converted, fit to shew forth Gods work in persons unconverted? in somethings indeed they are examples, in others not so: their examples of believing in Christ are not in that act examples of sorrow for want of Christ. And yet let me adde, to say that God opened *Lydia's* heart to believe in Christ, and yet opened not her heart to lament her sin and misery in her estate without Christ (suppose she were without Christ) is more then can be proved from the Text; for 'tis said, *Her heart was opened to attend unto the things that were spoken by Paul:* & can any think that *Paul*, or an Apostle, ever preached Christ without preaching the need men had of him? and could any preach their need of Christ, without preaching mens undone and sintull estate without Christ? and do you think that *Lydia* was not made to attend unto this? doe you think that when *Phyllip* came to open the 53. of *Esay* to the Eunuch, that *Christ was bruised for our iniquities;* that hee did not let him understand the infinite evil of sin and misery of all sinners, and of him in speciall, unlesse the Lord Jesus was bruised for him.

6. Rule.

In examples recorded in the Scripture of Gods converting grace, doe not thinke they had no sorrow for sin, because it is not distinctly and expressly set down in all places: for the Scripture usu-

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ally sets downe matters very briefly; it oftentimes supposeth many things, and refers us to judge of some by other places; as *Act. 6. 7.* it is said, *Many of the Priests were obedient to the faith*; doth it therefore follow that they did immediately believe without any sence of sin? Look to a fuller example, *Acts 2.* and then wee may see, as the one were converted to the faith, so were the other, having a hand in the same sin, *1 Tim. 1. 13. 14.* *Paul, he was a persecutor, but the Lord received him to mercy, and that Gods grace was abundant in faith and love*: doth it hence follow that *Paul* had no castings down, because not mentioned here? If we look upon *Acts 9,* we shall see it otherwise.

Doe not judge of generall and common workings of the Spirit upon the soules of any to be the beginnings of effectuall and speciall conversion; for a man may have some inward and yet common knowledge of the Gospell and Christ in it, before there be any sorrow for sin; yet it doth not hence follow that the Lord begins not with compunction and sorrow, because common work is not speciall and effectuall work; when the Spirit thus comes, he first begins here, as we shall prove.

The terrors, and feares, and sence of sinne and death, be in themselves afflictions of soul, and of themselves drive from Christ; yet in the hand of Christ, by the power of the Spirit, they are made to lead, or rather drive unto Christ, which is able to turn mourning into joy, as well as after mourning to give joy; and therefore 'tis a vain thing to think there is no need of such sorrowes which drive from Christ; and that Christ can worke well enough therefore without them; when as by the mighty power and riches of mercy in Christ, the Lord by wounding, nay, killing his of all their carnall secu-

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7. Rule.

8. Rule.

Ioh, 16.
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Hol. 6.
1. 2. 3.

Reas. 2.

erty and self-confidence, saves all his alive, and drives them to seek for life in the Son.

These things thus premised, let us now hear of the necessity of this work to succeed conviction.

Else a sinner will never part with his sin; a bare conviction of sin doth but light the candle to see sin; compunction burns his fingers, and that only makes him dread the fire, *Cleanse your hearts ye sinners, and purifie your hearts ye double minded men,* (saith the Apostle James, Chap. 4. 8.) But how should this be done? He answers, ver. 9. *Be afflicted, and mourn, and weep, turn your laughter into mourning:* So Joel 2. 12. The Prophet calls upon his hearers to turne from their sin unto the Lord; but how? *Render your hearts, and not your garments.* Not that they were able to doe this, but by what sorrow he requires of all in generall; hee thereby effectually works in the hearts of all the Elect in particular; for every man naturally takes pleasure, nay all his delight and pleasure is in nothing else but sin; for God hee hath none, but that. Now so long as he takes pleasure in sin, and findes contentment by sin, he cannot but cleave inseparably to it: On 'tis sweet, and it only is sweet; for so long the soul is dead in sin, *Pleasure in sinne is death in sinne,* 1 Tim. 5. 6. So long as 'tis dead in sin, it is impossible it should part with sin; no more then a dead man can breake the bonds of death. And therefore it undeniable followes, that the Lord must first put gall and worm-wood to these dugs, before the soul will cease sucking, or be weaned from them; the Lord must first make sin bitter, before it will part with it; load it with sin, before it will sit downe and desire ease: And look as the pleasure in sin is exceeding sweet to a sinner, so the sorrow for it must be exceeding bitter,

er, before the soul will part from it.

'Tis true, I confesse a man sometime may part with sin without sorrow; the unclean spirit may go out for a time, before he is taken, bound and slaine by the power of Christ. But such a kinde of parting is but the washing of the cup, 'tis unsate and unbound, and the end of such a Christian will be miserable; for a man to hear of his sin, and then to say, he doe no more so, without any sense or sorrow for it, would not have been approved by *Paul*, if hee had seen no more in the carelesse Corinthians, in tolerating the incestuous person; but their sorrow brought this repentance. No, the Lord abhors such dishonest wiping the lips; and therefore the same Apostle, when hee reproves them for not separating the sinner, and so the sin from them, hee summes it up in one word, *You have not mourned, that such a sin might be taken from you*: because then sin is severed truly from the soul, when sorrow or shame, some sense and feeling of the evill of it, begins it. Not only sin is opposite to God, but when the Lord Jesus first comes near his Elect in their sinfull estate, they are then enemies themselves by sin unto God. And hence it is they will never part with their weapons, untill themselves be thoroughly wounded: and therefore the Lord must wound their consciences, mindes and hearts, before they will cast them away. Now if there be no parting with, no separation from sin, but sin is as strong, and the sinner as he as ever before, hath Christ (who now comes to save his Elect from sinne) the end of his work? What is the man the better for conviction, affection to Christ, name what you can, that remains still in his sins? VVhen the Apostle would summe up all the misery of men, hee doth it in those words, *We are yet in your sinns*: So I say, thou art con-

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Reas:2.

visited, but art yet in thy sin; art affected with Christ, and takest hold of Christ, but art yet in the sin: *He that confesseth and forsaketh his sin, shall finde mercy.*

You will say, May not the sweetnesse of Christ in the Gospel, and sense of mercy, separate from sin, without any compunction?

I answer, 1. Sense of mercy and Christs sweetnesse (I conceive) serve principally to draw the soul unto Christ, *Jer. 31. 3. With loving kindness have I drawn thee.* But compunction or sense of sin principally serves in the hand of Christ, to turn the soul from sin. Aversion from sin is distinct from and in order goes before our conversion unto God.

2. Sense of the sweetnesse of Gods grace if Christ keeps out sin, but it doth not thrust out sin a first.

3. Christ cannot be effectually sweet, unlesse sin be first made bitter; there may be some general notice of Christs excellency, and some thirty piece given for him; some esteem of his grace, and hope of his mercy, which may occasion sorrow; but dare not say, that this is any found or thorough work, till after sorrow, *Esay. 50. 4. Christ hath the tongue of the learned given him to speak word in season: Unto whom? It is added, unto the weary, They are the men that will prize mercy, and they only to purpose; they that have felt the bitterness of sin and wrath, finde it exceeding hard to prize Christ, and to taste his sweetnesse; how shall they do it indeed that find none at all? Sweetnesse before sense of sin, is like Cordials before purging of a foul stomach: which usually strengthen the humour, but recover not the man.*

Because without this, no man will either care for Christ, or feel a need of Christ; a man may see war

want of Christ by the power of conviction, but he will never feel a need of Christ, but by the spirit of compunction. *The whole need not the Physician, but they that are sick.* A whole man may see his want of a Physician, but a sick man onely feels his need of him, will prize him, send for him. By *the whole* you are not to understand such as have no need indeed of Christ (for what sinner but hath need of him?) but such as feel no need of him: as *they that are sick* cannot be meant such as are sinfull and miserable, for then Christ should come actually to save all men; but those that did feel themselves so, as a sick man that feels his sicknesse; these only are the men that feel a need and necessity of Christ; these only will come to Christ, and be glad of Christ, and be truly thankfull for their recovery of Christ. And hence ariseth the great sin of the world in despising the Gospel, not at all affected with the glad tydings of it, because they are not affected with their sinne and misery; or if they be affected but in part with the Gospel, it is because they are not thoroughly affected with their misery before.

And hence it is, that when the Lord called his people to him, yet they would *not come to him*, because they were *Lords*, and well enough without him. Why did not they come to the Supper, being invited? it was because they had *farms*, and *oxen*, and *wives* to attend unto; they felt no need of coming, as the *poor, lame, blind, and halt* did. The Prodigall cares not for father nor fathers house, untill he comes to see, *Here I die*. It is true, the grace of the Gospel drawes men unto Christ; but it is very observable, that the Gospel reveales no grace, but with respect and in reference unto sinners, and men in extreme misery; the Gospel saith not that Christ is *come to save*, but *to save sinners, & to save his people*

Mat. 9.
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Jer. 2.
31.

Luk. 14.

Luk. 15
17.

Rom. 5.
6.7.8.

Col. 3. 7

2 Cor.
5. 14.
Reas. 3.

Mat. 9.
13.

Luke 4.
18.

ple from their sins. It reveales not this, that God justifies men, but he justifies the ungodly; it reveales not this, that Christ dyed for us, but that he dyed for them that were weake, for sinners, for enemies. And if so, can any man imagine that this news will be sweet, unlesse men see and feel the infinite misery of sin, and the fruits of it? will not men say or think, What great matter is there in that? Suppose we be sinners and enemies, yet we are well enough; before Christ comes a mans life lyes in his sinne. Now suppose any should proclaim to a company of men the great favour of their Prince toward them, that he is such a gracious Prince, as will take away all their lives; will this be glad tidings? Gospell Grace cannot be set out, much lesse felt, but in reference to sin and misery, which must be first felt, before it can bee sweet. Because Christ will never come but onely unto such as feel their misery; for you will say, A man may come to Christ without it: I say again, if he doth (as hee hath many followers) yet Christ will not come to him, nor commit himselfe to him; *I came not to call the righteous, but sinners to repentance*; in which place note that as by the *righteous* is not meant such as are sincerely so, but such as think and finde themselves so; so by *sinners*, is not meant all manner of impenitent and hard-hearted sinners, but such as thinke and feel themselves such, and lament under it. now God the Father sent him only unto such; he is sent not to heal the hard-hearted, but the broken-hearted; indeed hee is sent to make men broken-hearted, who have hard hearts; but he is not sent to heal them untill then; the Lord leaves the ninety nine that needs no repentance to wilder for ever; the one lost sheep, who feels it self so, and feels a need of a Saviour to come and finde it out; who cannot come

come and find out him : the Lord Jesus will come unto, and unto him only, leaving all the ninety nine.

This may lastly appeare by considering the end of mans fall into sin, and the publishing of the Law to reveale sin, and of the Gospell also in reference unto sin and misery ; why did the Lord suffer the fall of man ? what was his great plot in it ? it is apparent this, that thereby way might be made for the greater manifestation of Gods grace in Christ. The Serpent poysons all mankind, that the seed of the woman might have the glory of recovering some : This was Gods last end : The perdition of some (of themselves) being but subordinate unto this, *Rom. 9. 22, 23.* Surely *Adam* might have glorified grace if hee had stood, and God had revealed his grace in preserving him (made mutable) from fall. But the Lord saw grace should not be sufficiently advanced to its highest dignity by this, and therefore suffers him actually to fall, and that into an exream depth of misery : Now consider mans fall in it self cannot be a meane of glorifying grace, but rather obscures all the glory of God ; how shall the Lord attaine his end then hereby ? truly if the Lord let men see and feel their fall and misery by it, now grace offered will be accepted and glorified, And therefore the Lord sends the Law to reveale sin, and make it exceeding sinfull ; and death for sin : that this end might be attained, *Gal. 3. 22.* And therefore feeling of sin, & death and misery being the means, must precede the other as the end ; and therefore as grace may be seen by conviction of misery, so the sweetnesse of it only can be felt by feeling misery in this work of compunction.

But you will say, What is this Compunction, and wherein doth it consist ?

This is the third particular to be opened ; in general,

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Luke
15. 7.
Reas. 4.

Quest.

Ans.

rall it is, whereby the soul is affected with sin, and made sensible of sin; but more particularly, compunction is nothing else but a pricking of the heart, or the wounding of the soul with such feare and sorrow for sin and misery, as severeth the soul from sin, and from going on toward its eternall misery: So that it consists in three things.

1. Feare.

2. Sorrow.

3. Separation from sin.

The Lord Jesus when he comes to rescue his Elect, look as Satan held them in their misery; First by blinding their eyes from seeing of it; Secondly, by hardning their hearts from feeling of it: So the Lord Jesus having cut asunder the first cord of Satan by conviction, breakes asunder the second by compunction, and causing the soul to feel and be affected with its misery; and as the whole soul is unaffected before he comes, so hee makes the whole soul sensible when he comes, and therefore hee fills the conscience with feare, and the heart with sorrow and mourning, so as now the will of sin is broken, which was hardned before these feares and sorrows seized upon it. Let me open these particularly, that you may tast and try the truth of what now I deliver.

I.

I say the Lord Christ in this work of compunction lets into the heart of a secure sinner a marvellous fear and terrour of the direfull displeasure of God, of death, and hell, the punishment of sin: O beloved, look upon most men at this day, this is the great misery lying upon them, they do not fear the wrath to come, they feare not death nor damning, even then when they hear and know it is their portion; but their hearts are set to sin, *Eccles. 8. 11.*

The Lord Christ therefore lets in this feare, that

look

ook as the Lord when he comes to conquer the Canaanites, *Exod.* 23. 27. 28. Hee sent his hornets before him, which were certain teares, which made their hearts faint in the day of battell, and by this subdued them; so the Lord Christ when he comes to conquer a poor sinner that hath long resisted him, and would goe on to his own perdition, lets in these teares, that the soul shrinks in with the thoughts of its woefull estate, and cries out secretly, Lord what will become of me, if I dye in this condition? *Paul* trembles astonished at his misery and wickednesse, and now he begins to cry out; the Jaylor was very cruel against *Paul*, but when the Lord Iesus comes to rescue him from this condition, you shall see him trembling. The Lord had let in that feare, that now he is content to doe any thing to be saved from the danger he saw he was now in; when a man sees danger and great danger near and imminent, now man naturally fears it: before Christ come, the soul may see its misery, but it apprehends it far off, and hoping to escape it, and hence doth not fear it; but when the Lord Iesus comes, hee presents a mans danger, death, wrath, and eternity near unto him, and hence hath no hope to escape it, as now he is, and therefore doth fear; and seeing the misery exceeding great, he hath an exceeding great (though oft-times deep) fear of it; as men near death and apprehending it so, begin then to be troubled, and cry out when it is too late. The Lord Iesus deales more mercifully with the Elect, and brings death and eternity neare them before they draw neare to it; whiles it is called to day: the poor Jaylor began to think of killing himself when fears were upon him, and so many under this stroak of Christ, have the same thoughts, because they see no hope; but this measure is not in all, this worke is in all,

Act. 3. 6

Acts 16.

Psal. 10.
5.

Act. 16.

Pfal. 9.
20.

Rom. 8.
15.

Put them in feare O Lord, that they may know they be but men; before this feare comes, men are above God, and think they can stand it out against him; the Lord therefore lets in this feare to make them know they be but men, and that as proud, and stout, and great as they are, yet that they are not above God, and that it is vain to kick against the pricks, and go on as they have done; for if they do, he will not endure it long: *The spirit of Bondage makes men feare*, before the spirit of Adoption comes, these feares therefore are such, as the regenerate after they have received the Spirit of Adoption never have; and therefore they are such as pursue the soul with some threatening of the word, pronouncing death and perdition to him in that estate: *Ex. gr. Hee that beleeves not is condemned already*, thus the word speakes to conscience, *Iohn 3. 17.* Thou believest not saith a mans own conscience, the Spirit witnessing with it, therefore thou art condemned saith conscience; now the spirit of Bondage, is the testimony of Gods Spirit witnessing to both the premises and conclusion: now this Spirit no regenerate man indeed ever hath after this time, but the feares hee hath arise from another Principle of corruption of conscience, and malice of Satan through the present desertion of the Spirit leaving him; not from any positive witness of the Spirit of any such untruth, which yet is truth, while the soul is under this stroak and not regenerate: mark therefore diligently that this feare is the work of the Spirit of the Lord Jesus, and hence it follows,

1. That these Feares are not meerly naturall (as those, *Rom. 2. 15.*) arising from naturall conscience only, which only accuse of sinne, but never effect; but they are supernaturall, they are ar-

rowes

rowes shot into the conscience by the arm of the Spirit; so dreadfull that no word nor meditation of death and eternity can beget such feares, but creates them.

2. Hence it followes, that they are cleare feares, (for the Spirits work is ever cleare before hee leaves it, *Ephe*, 5, 13.) they are not blind confused fears, and suspitious and sad conjectures, whereby many a man is afraid and much afraid and affrighted like men in a dream, that think they are in hell, yet cannot tell what that evil is which they feare; but they are cleare feares whereby they distinctly know and see that they are miserable, and what that misery is.

3. Hence it followes that they are strong feares, because the Almighty hand of the Spirit sets them on, and shakes the soul; they are not weak feares which a man can shake off, or cure by weak hopes, sleep or businesse, &c, like some winds that shake the tree, but never blow it down: but these feares cast down the tallest Cedar, and appall the heart, and cool the courage and boldnesse of the most impenitent and audacious sinner. The Spirit presenting the greatest evill in eternall separation from God: hence no evil in the world is so dreadfull as this, I had better never beene borne then to bear it (saith the soul) & hence casts off all other thoughts, and cannot be quiet; and hence it is that these feares force a man to flie & seek out for a better condition. A man like *Lot* lingers in his sin, but these feares like the Angel drive him violently out, the Lord saying to him, Away for thy life, lest thou perish with the world, for thy sinnes are come up to heaven, thou must die before one day be at an end, and then what will become of thee? Ah thou sinfull wretched man! may not the Lord justly do it? are not thy sins

grown

Ainos
3.8.

grown so great and many, that they are an intolerable burden for the soul of God to bear any longer? and hence you shall observe, if the soul after sad tears grows bold and carelesse again, the Spirit pursues it with more cause of feare, and now the soul cryes out, Did the Lord ever elect thee? Christ shed his blood to save his people *from* their sins, thou livest yet *in* thy sins, did he ever shed his blood for thee? thou hadst sinned against conscience, after thou hadst beene enlightned and fallen back again, hast not thou therefore committed the unpardonable sin? thou hast had many a fair season of seeking God, but hast dallied and dreamt a way thy time; is not the day of grace therefore now past? it is true, the Lord is yet patient and bountifull, and lets thee live on common mercy, but is not all this to aggravate thy condemnation against that great and terrible day of the Lord which is at hand? are there not better men in hell then thou art that never committed the like sinne? thus the Spirit pursues with strong feares, till proud man falls down to the dust before God. The soul is now under feares, not above them; and therefore cannot come out of these chaines by the most comfortable doctrine it heares, nor particular application of it by the most mercifull Minister in the world, untill the Lord say, as *Lam. 3. 57. feare not*; the Lord only can assuage these strong winds, and raging waters, in which there is no other cry heard of this soule tossed thus with tempests, but Oh I perish! onely the Lord making way for the Spirit of Adoption by these in his Elect; drives them out to seeke if there be any hope, and so they are not properly desperate feares, yet as I say, strong feares, not alike extensively, yet alike intensively strong in all; a small evill when tidings is brought of it doth not tear, but if the evill be

be apprehended great and near too, the very suspicion of it makes the heart tremble; when a house is on fire, or a mighty Army entered the land and near the City, children that know not the greatnesse of the evill fear them not; but men that know the danger are full of feare. The wrath of the Lord that fire those armies of everlasting woes, are great evils, the blind world may not much fear them, but all the Elect whose mindes are convinced to see the greatnesse of them, cannot but fear, and that with strong and constant fears; nor is it cowardize, but duty to fear these *everlasting burnings*. And hence the soul in this case wonders at the security of the world, dreads the terrours of the Lord that are near them, and usually seekes to awaken all his poore friends. I once thought my selfe well, and was quiet as you bee, but the Lord hath let me see my woe, which I cannot but fear; O look you to it.

Luke
23.40.

Thus the Lord workes this feare in some in a greater, in others in a lesser measure. O consider whether the Lord hath thus affected your hearts with feare; Oh secure times what will God doe with us! many of you having heard the voyce of the lyon roaring, and yet you tremble not. The Lord hath foretold you of death and eternal woe for the least sin, doe you believe it, and yet fear it not? how art thou then forsaken of God? Many of you that like old marriners can laugh at all foul weather, and like Weather-cocks set your faces against all winds; and if you be damned at last you cannot help it, you must bear it as well as you can, and doe you hope to doe it as well as others shall doe; Oh! how far are such from the Kingdom of God, the Lord not yet working nor pricking thy heart so much as with fear?

2, Sorrow and mourning for sinne is the second thing

Judg. 2.
1.

thing wherein compunction consists. And look as Feare plucks the soul from security in seeing no evil to come; so Sorrow takes off the present pleasure and delight in sinne, in a greater measure then Fear doth. The Lord therefore having smitten the soul, or shot the arrowes of fear into the soul; it therefore growes exceeding sad and heavy, thinking within it selfe, What good doe wife or children, house or lands, peace and friends, health and rest, doe me? in the mean time, condemned to die, and that eternally; it may be reprobated never to see Gods face more: the guilt and power of sinne in heart and life lying still upon me? And hereupon the soul mourns in the day, and in the night, desires to goe alone and weep; and there confesseth its vilenesse before God, all the dayes of vanity, and sinnes of ignorance, thinking, Oh what have I done! and seeks for mercy, but not one smile, nothing but clouds of anger appear; and then thinks, if this anger the fruit of my sinne be so great, Oh what are my sins the cause hereof! When the Angel had set out the sin of the Israelites in making a league with the Canaanites, and told them that they should be *thornes in their sides*, they *sat down*, ver. 4. and *lift up their voyce, and wept*: so 'tis with a contrite sinner. Note narrowly that eminent place of Scripture, *Esay 61. 3.* the Lord Christ is sent to *appoint beauty for ashes, and the oyle of joy for the spirit of heavinesse to them that mourne*. Out of which, note these four things for the explication of this sorrow or mourning.

First, It is such a mourning as is precedent unto spiritual joy. And hence it is not said, I will give the spirit of gladnesse to beget mourning, (though the Lord doth so after conversion) but this goes in order before that, *Ephraim* like, who seeing what
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an unruly beast he had been, unaccustomed to Gods yoke, smites upon his thigh, and bemoanes himselfe. It is Gods method (after Gods people have sinned) to sad their hearts, and then to turn mourning into joy; much more at first beginning of Gods work upon the soule, they shall first mourn, and lament, and smite upon the thigh; If God wounds the soul for sin, it shal smart, and bleed too, before God will heale.

Ier. 31.
18.

Secondly, It is a great mourning, because it is called a *spirit of mourning*: As a *spirit of slumber* is a deep slumber. When the poor Jewes shall be converted, their great sin shall then be presented before them of cursing and crucifying the Lord of life; as it wasto those, *Acts 2.36*. And by reason of this, there shall be a *great mourning*, that they shall desire to goe alone in secret *every one apart*, and take their fill of mourning, before the Lord *open the fountain of grace*. It is not a Summer cloud, or an *April showre*, that is soon spent, but a great mourning. For, 1. Before this spirit of sorrow come, a mans heart takes great delight in his sinne, 'tis his god, his life, and sweeter then Christ, and all the joyes of heaven; and therefore there must be great sorrow, sinne must be made exceeding bitter. A man that is very hungry and thirsty after his lust, must finde such meat and drink exceeding bitter, else he will feed on it. *Solomon* took great content in women, but what saith hee when the Lord humbled him? *I finde a woman more bitter then death*. Hear this you Harlots, & you that live in your wanton lusts, the Lord wil make your sweet morsels more bitter then death to you, if the Lord saves you.

Hos. 6. 1
2.

Zach.
12. 11.
Chap.
13. 1

Eccles,
7. 26.

2. Because the greatest evils are the objects of this sorrow, *viz.* Sin and death. It is true, a man may mourne for smaller evils sooner; but when the

the

- the Spirit sets on the greatest evils, then they sad much more. *Nine iniquities are too heavy to beare*: Why so? Many a man can beare them without sinking. True, but in the Elect the Spirit sets on, loads the soul herewith, *A wounded spirit who can beare?* Because the greatest evils lye upon the most tender part of a tender soul, pressed downe by the omnipotent hand of Christ Spirit. For now the multitude of sins more then *the haire on the head* come now to minde; as also the long continuance in them, cradle sins. No sooner, saith the soul, did I begin to live, but I began to sin. Obstinacy also in them lyes very heavy; I have had warnings, checks, resolutions against them, and yet have gone on. The power of sinne also sads it; that it is said, *Pro. 21. 9. When the wicked reigne, the people mourne*; so doth the soul when it feels sinne reigne. I cannot subdue it, nay the Lord will not, that I feare the Lord hath left me over to it. The encrease of sin it feels, makes it mourn also; I grow worse and worse, saith the soul; the leake comes in faster then hee can cast it out; the greatnesse of sin makes it mourn. Was there ever such a sinner as I? And lastly, the sense of condemnation for sin lyes upon him; this is the fruit of your evil wayes, saith the Spirit. The soul doth not let sin passe by it now as water downe the Mill, but being stopt by conviction and fear of the evil of it, it swels very high, and fills the heart full of griefe & sorrow, that many times it is overwhelmed therewith.
3. Because Christ will not be very sweet, unlesse this mourning under misery be very great; the healing of a cut finger is sweet, but of a mortal wound is exceeding sweet; a little sorrow will make Christ sweet, but great sorrow under sense of deadly wounds
- Psal. 38.
1. 2.
- Pro. 18.
14.
- Psal. 32.
2. 3.
- Psa. 40.
12.
- Ier. 31.
19.
- Dan. 9.
1.
- Ier. 3.
ult.

wounds is exceeding sweet; and without this Christ hath not his honour due to him, if hee be not only sweet, but also exceeding sweet and precious.

Mat. 10.
37.

4. Because it is such a sorrow, as nothing but that that hath wounded the soule can heale it. Let men have the greatest outward troubles, outward things can cure them; or else they will weare away. As if a man be sick, or in debr, physick and money can cure these; but this wound, neither can, or ever shal be healed but by the hand that wounded it. And hence a man can take no comfort in meat, drinke, sleep, friends, mirth, nor pastime, while this wound, this sorrow lasts; for if any thing else can heal it, it is not the right wound, or sorrow the Lord breeds in his Ele^t. An adulterous heart indeed may be quieted with other lovers, Cain can build away his sorrow. Nay, Ile say more, this wounded soul cannot comfort it selfe by any promises, till the Lord come: David had a promise of pardon from Nathan, yet he cries out to the Lord *to make him hear the voyce of joy & gladness, that his broken bones might rejoyce*. Did not the Lord make him hear the voyce of joy by Nathan? Yes, outwardly; but the Lord that had broke his bones, must make him hear inwardly. Nay, when the Lord comes himselfe to comfort, much adoe the Lord hath to make him hear it; as the Israelites that *hearkned not to Moses voyce, because of their hard bondage*, that unless the Lord did invincibly comfort, it would lie bleeding to death, and never live. It must needs therefore be great sorrow, which all the world, men nor Angels can remove.

Hos. 6.
1. 2.

Psal. 51.
8.

5. You may be confirmed in this, if lastly you consider the many wayes the Lord takes to beget great mourning, if the soul will not be sorrowfull: as, sometimes great afflictions; Manasseh must be

2 Chro.
53. 11.
12.

Lam. 3.
4.

Psal. 39
10. 11.

betaken in the bushes, and bee cast into chaines. Sometimes strange temptations, hellish blasphemies, Is there a God? are the Scriptures his Word? Why should the Lord be so cruell as to reprobate any of his creatures, to torment it so long? &c. Sometimes long eclipsing of the light of Gods countenance; no prayers answered, but daily hills of inditement. And sometimes it thinks it hears & feels a secret testimony from God, that he never had thought of peace toward it, and that his purpose is immutable. Sometimes it questions, Can God forgive sins so great? Can it stand with his honour to put up so much wrong? Sometimes it feels its heart so extreame hard and dedolent, that it thinks the Lord hath sealed it up under this plague till the judgement of the great day. And sometimes the Lord makes melancholly a good servant to him to further this work of sorrow. But thus the Lord rebukes many a hard-hearted sinner, that will not bear the yoke, nor feel the load; and now the Lord turns the beauty of the proudest into ashes, & withers the glory of all flesh. Nay, sometimes you shall observe the Lord though he comes not out as a *Lion* to rend, yet as a *moth* he frets out by secret pinings & languishings, the senselesse security of man, that he shal mourn to purpose before he leave him. I doe not mean by this, as if all men had the like measure of sorrow; but a great sorrow it is in all. Every child is delivered by some throwes; those that stick long in the birth may feel them longer and very many.

Nor yet do I presse a necessity of teares, or violent and tumultuous complaints; the deepest sorrowes run with least noyse. If a man can have teares for outward losses, and none for sins, 'tis very supitious whether he was ever truly sorrowfull for sin; Otherwise, as the greatest joyes are not alwayes exprest in laughter,

laughter, for the greatest sorrows are not alwayes exp-
 preit in shedding of teares; what the measure of
 this great sorrow is, we shall heare hereafter.

Thirdly, It is a constant mourning, for so it is
 here called, *a spirit of heavinesse*; as that woman
 that had a spirit of infirmity, and was bowed down
 many years: *Hannah* constantly troubled, is cal-
 led, *a woman of a sorrowfull spirit*, *1 Sam. 1. 12.*
15. As *the spirit of pride and whoredome*, *Hos. 4.*
12. is a constant frame, where though the acts be
 sometime suspended, yet the spirit remains; so *a*
spirit of mourning, is such sorrow, as though the acts
 of mourning bee sometime hindered, yet the spirit
 and spring remains; Hypocrites will mourn under
 sin and misery, but what is it? it is *the hanging*
down the head like a bul-rush in bad weather for a
 day. Oh how many have pangs and gripes of sor-
 row, and can quickly ease themselves again! these
 mourners come to nothing in the conclusion; I
 grant the sorrow and sadnesse of spirit may be in-
 terrupted, but it returns againe, and never leaves he
 soul untill the Lord look down from heaven, *Lam.*
3. 48. 49. 50. The cause continues, guilt & strength
 of sin, and therefore this effect continues.

Fourthly, It is such a sorrow as makes way for
 gladnesse, for so it is here said, *the Lord gives beau-*
ty for these ashes, and hence it is no desperate hellish
 sorrow, but usually mixt with sense of some mer-
 cy, at least common, and some hope; not that which
 apprehends the object of hope particularly (which
 is done invocation) but that the Lord may finde out
 some way of saving it, *Jonah 3. 9. Acts 2. 37.*
 which hope with sense of mercy waiting so long,
 preserving from hell and death so oft, &c. doth not
 harden the heart, (as in reprobates) but serve to
 break the more, and to load it with greater sorrow;

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Esay 5.
 8. 5.

thus the Lord works this sorrow in all his Elect. I know it is in a greater measure, and from some other grounds after the soul is in Christ; but this sorrow there is for substance, mentioned for the reasons given; if Christ hate you, you shall mourn, but never till it be too late; if he love you, you must mourn now; how great and many are many of your finnes, how near is your doom? the Lord only knows how fearfull your condemnation will be, you have oft heard; but yet how few of your hearts are sad and very heavy for these things? sin is your pleasure, not your sorrow; you fly from sorrow as from a temptation of Satan who comes to trouble you, and to leade you to despaire: *David's eyes ran down with rivers of waters, because others brake Gods Law, and Jeremy wisht he had a cottage in the wilderness to mourn in*, and yet you doe not, you cannot poure out one drop, not yet wish you had hearts to lament your own sins: but oh know it, that when the Lord Christ comes, he will sad thy soul, when he comes to search thy old sores by the Spirit of conviction, he will make them smart and bleed abundantly, by the Spirit of compunction.

3. Separation from sin is the third thing wherein compunction consists, such a feare and sorrow for sin under a sinfull estate, as separates the soule from sin, is true compunction; without which the Lord Christ cannot be had: the soule is cut and wounded with sin by feare and sorrow, but it is cut off by this stroke of the Spirit, not from the being, but from the growing power of sin; from the will to sin, not from all sinne in the will which is mortified by a Spirit of holinesse, after the soule is implanted into Christ; for compunction, contrition, brokennesse of heart for sin (call it what you will) is opposite to hardnesse of heart which is in e-
very

very sinner whiles Christ leaves him; now in hardness (as in a stone) there is, First insensibleness. Secondly, a close cleaving of all the parts together, whereby it comes to passe that hard things make resistance of what is cast against them: So in compunction there is not only sensibleness of the evil of sinne and death, by feare and sorrow, but such as makes a separation of that close union between sin and the soul: and hence it is that the Lord abhors all fastings, humiliations, prayers, teares, unless they be of this stamp, and are accompanied with this effect. The Lord flings the dung of their *fastings and sorrowes* in their faces, because they did not *break the bonds of wickednesse*; to mourn for sin and misery, and yet to be in thy sin, is the work of justice on the damned in hell, and all the Devils at this day, that are pincht with their black chaines not loosened from them; and not the work of the grace of Christ in the day of his power. *He that confesseth his sins shall have mercy*; that is true, but remember the meaning of that Confession in the next words, *and forsaketh, he shall find mercy*. What is the end of the mother in laying worm-wood and gall upon her brest, but that the child by tasting the bitterness of it might be weaned & have his stomach and will turned from it? what is the end of fear and sorrow, but by this to turn away the soul from sin? This point is weighty and full of difficulty, of great use, and worthy of deepe meditation. For as the first wound and stroak of the Spirit is, so it is in all after-works of it, both of faith and holinesse in the soul. if this be right, faith is right, holinesse is right; if this be imperfect, or naught, all is according to it afterward: the greatest difficulty lyes here, to know what measure of separation from sinne the Spirit makes here; for after we are in

Esay
58.5.

Pro. 28.
13.

Job. 33.
15, 16.
17.

Christ, then sin is mortified; how then is there any separation of the heart from it, before it doth fully beleeve; or what measure is there necessary? here therefore I shall answer to the fourth and last particular, *viz.*

4.

Fourthly, what is that measure of compunction the Lord works in all the Elect?

Ans.

So much compunct on or sence of sin is necessary as attaines the end of it: now what is the end of it? no other but that the soul being humbled might goe to Christ (by faith) to take away his sin; the *finis proximus* or next end of compunction is humiliation, that the soul may be so severed from sin, as to renounce it selfe for it; the *finis remotus*, or last end is, that being thus humbled, it might goe unto Christ to take away sin: for beloved, the condemnation of the world lies not so much in being sinfull under guilt and power of sin, as in being unwilling the Lord Jesus should take it away: this I say is the greatest hinderance of saluation, *Ioh. 3. 19. Ioh. 5. 40. Oh Jerusalem wilt thou not be made cleane? ser. 13. 17*, that was their great evil, they were not cnelly polluted, but they would not be made cleane: the Lord Jesus therefore rolls away this stone from the Sepulchre, beats down this mountain; and because it must first beleeve in Christ before it can receive Grace from Christ, it must come to Christ to take away sin, before the Lord will doe it; Hence, so much loosening from sin as makes the soul thus to come, is necessary. So much fear and sorrow as loosens from sin, and so much loosening from sin as makes the soul willing, or at least not unwilling that the Lord Jesus should take it away, is necessary: For who ever comesto Christ, or is not willing Christ should come to him to take away all his sin, hath (whatever he thinks) some antecedent loosening and separation from sin.

Oh

Oh faith a poor sinner, when the Lord hath struck his heart, and hee feels guilt, and terrour, and mighty strength of corruption, if the Lord Jesus would take away these evils from me, though I cannot, means cannot, that will be exceeding rich mercy. The Lord doth not wound the heart to this end, that the soul should first heal it self, before it come to the Physitian, but that it might seek out, or feeling its need, be willing & desirous of a Physitian, the Lord Jesus, to come and heal it. It is the great fault of many Christians, either their wounds and sorrows are so little, they desire not to be healed; or if they doe, they labour to heal themselves first, before they come to the Physitian for it; they will first make themselves holy, and put on their jewels, and then beleeve in Christ. And hence are those many complaints, What have I to doe with Christ? Why should he have to doe with me that have such unholy, vile, hard, blind, and most wicked heart? If I were more humbled, and more holy, then I should goe to him, and think he would come to me. Oh for the Lords sake dishonour not the grace of Christ. It is true, thou canst not come to Christ, till thou art loaden, and humbled, and separated from thy sinne. Thou canst not be ingrafted into this Olive, unless thou beeest cut, and cut off too from thy old root. Yet remenaber for ever, that no more sorrow for sinne, no more separation from sinne is necessary to thy closing with Christ, then so much as makes thee willing, or rather not unwilling that the Lord should take it away. And know it, if thou seekest for a greater measure of humiliation antecedent to thy closing with Christ then this, thou shewest the more pride therein, who wilt rather goe into thy selfe to make thy selfe holy and humble, that thou mightest bee worthy

of Christ, then goe out of thy selfe, unto the Lord Jesus, to take thy sin away. In a word, who thinkst Christ cannot love thee, untill thou makest thy self faire, and when thou thinkest thy self so (which is pride) wilt then think otherwise of Christ. The Lord therefore when he teacheth his people how to return unto him after grievous sins, directs them to this course, not to goe about the bush to remove their iniquities themselves, or to stay and live securely in their sins, untill the Lord did it himselfe; but bids them come to him, and say, *Take away (Lord) all iniquities.* *Hos. 14. 1. 2. 3.* You shall see *Ephraim bemoaning himselfe, Jer. 21. 18.* But how? Doth he say he feelshis sins now all removed? No, but he desires the Lord *to turn him*, and then (saith he) *I shall be turned.*

Hos. 6. 1

As if he should say, Lord, I shall never turn from this stubborn vile heart, nor so much as turn to thee, to take it away, unlesse thou dost turn me, and then I shall be turned to purpose. What saith the penitent Church? *Come, say they, let us goe unto the Lord.* They might object and say, Alas, the Lord is our enemy, and wounds us, and hath broken us to pieces, we are not yet healed but lye dead as well as wounded; shall such dead spirits live? Marke what followes, True indeed, *He hath wounded us*, let us therefore goe to him, that he may *heal us*, and *after two dayes hee will revive us.* The Lord requires no more of us then thus to come to him. Indeed after a Christian is in Christ, labour for more and more sense of sinne, that may drive you nearer and nearer unto Christ. Yet know before you come to him, the Lord requires no more then this; and as hee requires no more then this, so 'tis his owne Spirit (nor our abilities) that must also work this: and thus much hee will work, and doth require

quire of all whom hee purposeth to save. If thou wilt not come to Christ to take away thy sins, thou shalt undoubtedly perish in them. If the Lord worke that sorrow, so as to be willing the Lord should take them away, thou shalt be undoubtedly saved from them.

If you would know what measure of willingnesse to have Christ take away sin is required; You shall hear when wee come to open the fourth particular in the doctrine of Faith.

If you further ask, How the Spirit works this loosening from sin in the work of compunction?

I answer, the Spirit of Christ works this by a double act.

1. Morall. 2. Physicall.

As in the conversion of the soule by faith unto God, the Spirit is not onely a morall agent perswading, but also a supernaturall agent physically working the heart to beleeve, by a divine and immediate act; so in the aversion of the soul from sin, the Spirit doth affect the heart with fear and sorrow morally, but this can never take away sinne, as we see in *Judas* and *Cain* deeply affected and afflicted in spirit, and yet in their sinne. And therefore the Spirit puts forth its own hand physically or immediately, and his owne arm brings saluation to us, by a further secret immediate stroake, turning the iron neck, cutting the iron sinews of sinne, and so makes this disunion or separation. You think it is easie to be willing that Christ should come and take away all your sins; I tell you, the omnipotent arm of the Lord that instructed *Jeremy* in a smaller matter, can only instruct you here; both these acts ever go together according to the measure mentioned; the latter cannot be without the first, the first is in vain without the latter.

John 5.
40.

Quest.

Ans.

Ier. 8. 11

Quest.

But what evill in sinne doth the Spirit morally affect the heart with, and so physically turn it from sinne?

Answ.

He affects the soul with it as the greatest evill; by *sinne* I mean not as considered without *death*, (for at this time the soul is not so spirituall, as that sinne without consideration of death and wrath due to it should affect it) but sinne and death, sinne armed with wrath, sinne working death, pricks the heart as the greatest evill, and so lets out that core at the bottom, as may fit the soul for healing. For,

1. If the Spirit make a man feel sin truly, the soul feels it as it is; it is not the name, and talk of the danger of sin that troubles it, but the Spirit (ever making things real) loads the soul with it indeed, and as it is; now it is the greatest evill and therefore so it feels sin. Believe it, you never felt sin indeed as it is, if you have not felt it thus.

2. Else no man will prize Christ as the greatest good, without which no man shall have him.

3. Else a man will live and continue in sin. If sin had been a greater evil to *Pilate* then the losse of *Cæsars* friendship, hee would never have crucified Christ. If sin had been a greater evill to *Jesus* then the losse of his Kingdom, he had never kept up the two calves. If sin were a greater evill then poverty, shame, grief in this world, many a Professor would never lose Christ and a good conscience too, for a little gaine, profit or honour. Beloved, the great curse and wrath of the Lord upon all men in the world almost is this, that the greatest evils should be the least of all felt; and the smallest evils most of all complained of. What is death that only separates thy soul from thy body, to sinne that separates God blessed for ever from thy soul? and therefore the Lord *Jesus* will remove this curse from whom hee saves.

But

Mat. 10.

37.

Acts 3.

26.

But you will say, What is that evill the soule
feels at this time in sinne, that thus affects the
heart with it, as the greatest evill? This is the
first difficulty here.

Quest.

There is a threefold evill especially seen in sinne:

Ans^r.

1. The evill of torment and anguish.
2. The evill of wrong and injury to God.
3. The evill of separation of the soule from God.

The first, may affect Reprobates, as *Saul* and
Judas, who were sore distressed when they felt the
anguish of conscience for sin.

The second, is onely in those who are actu-
ally justified, called and sanctified, who lament
sinne as it is against God, and a God reconcil-
ed to them, and as it is against the life of God
begun in them: and hence they cry out of it as a
body of death.

The third, the Elect feel at this first stroake and
wound which the Spirit gives them; the anguish
of sinne indeed lies sore upon them, but *this much*
more. Christ is come to seek that which is lost. The
sheepe is lost, when First it is separated and gone
from the owner; Secondly, when it knowes not
how to returne againe, unlesse the Shepherd finde
it and carry it home: so that soul is properly and
truly lost, that feels it selfe separated and gone from
God, knowing not how to return to him again, un-
lesse the Lord come and take it upon his shoulders,
and carry it in his arms; this lies heavy upon it, viz,
that it is gone from God, and wholly separated
from all union to him, and communion with him.
You may observe, *Ioh. 16. 9.* that *the Spirit con-*
vinces of sin; how? *because they beleeve not in me.*
Because they shall see and feel themselves quite se-
parated from me; they shall hear of my glory and
riches

Luk. 15

7.

Esay 33
6.

riches of mercy, and that happineſſe which all that have me, ſhall and doe enjoy; but they ſhal mourn that they have no part nor portion in theſe things; they ſhall mourn that they live without me, and that they have lived ſo long without me.

I confeſſe many other conſiderations of the evill of ſin come now in, but this is the maine channell where all the other rivulets empty themſelves. And hence it is that the ſoule under this ſtroake is in a ſtate of ſeeking only, yet finds nothing; it ſeekes God and Chriſt, and therefore feels a want, a loſſe of both by ſin; for the end of all the fears, terrors, ſorrows, &c. upon the Elect, is to bring them back again to God, and into fellowſhip with God, the only bleſſedneſſe of man. Now if the ſoul ordained and made for this end ſhould not feel its preſent ſeparation from God by ſin, and the bitterneſſe of the evill of it, it would never ſeek to return again to him as to his greateſt good, nor deſire ever to come into his boſome again; for look as ſin wounds the ſoul, ſo the ſoul ſeeks for healing of it; if onely the torment of ſin wound, eaſe of conſcience from that anguiſh will heal it: So if ſeparation from God wound the heart, only union and communion with God will heal it, and comfort it again. The Lord Chriſt therefore having laid his hand upon the ſoul to bring it back to himſelfe firſt, and ſo to the Father, being deſigned to gather in all the out-caſts of Iſrael, thoſe he ever makes to feel themſelves out-caſts, as caſt away out of Gods bleſſed ſight and preſence, that ſo they may deſire at laſt to come home again: Reprobates not made for this end, have not this ſenſe of ſin, the meanes of their return. And hence it is that the ſouls of thoſe God ſaves, are never quiet untill they come to God, and have communion with him; but they mourn for their diſtance from

Heb. 7.
25.
Eſay 56
8.

from him, and the hiding of his face, untill the Lord
 shine forth again : Whereas every one else though
 much troubled, yet sits downe contented with any
 little odde thing, that serves to quiet them for the
 time, before the Lord return to them, or they enter
 into their rest, in that ineffable communion with
 him.

Let me now make Application of this, before I
 proceed to open the next particular of Humiliation.

This may shew us the great mistake of two sorts.

I. Such as think there is no necessity of any sense
 of misery before the application of the remedy or
 their closing with Christ; because say they, where
 there is sense there is life : (all sense and feeling arising
 from life) and where there is life, there is Christ
 ready. And hence it is that they would not have
 the Law first preached in these dayes, but the Gos-
 pel; the other is to goe round about the bush.

Use. I.

I answer, that for my own part this doctrine (of
 feeling and feeling our misery before the remedy)
 is universally received by all solid Divines both
 at home and abroad, that I meet with; and the con-
 trary opinion so crosse to the holy Scriptures, and
 generall experience of the Saints, and the preach-
 ing of the other so abundantly sealed to be Gods
 true way by his rich blessings on the labours of his
 servants faithfull to him herein; that were it not for
 the sake of some weak and mis-led, I should not
 dare to question it; the Lord himself so expressly
 speaking, that *hee came not to call the righteous,*
but on the contrary onely to heal the sick, who
 know and feel their sicknesse chiefly *by the Law,*
om. 3. 20. Dost thou think therefore, that there
 is spirituall life where ever there is any sense? Then
 say, the Devils and damned in hell have much
 spirituall life, for they feel their misery with a wit-
 nesse.

As

As for the preaching of the Gospell before the Law to shew our misery; it is true, that the Gospell is to be looked at, as the maine end; yet you must use the meanes, before you can come to the end, by the preaching of the Law, or misery in despising the Gospell. End and Means have been ever good friends, and you may joyne them well together, you cannot sever them without danger. I do observe that the Apostles ever used this method. *Paul first proves Jewes and Gentiles to be under sinne*, in almost the three first Chapters of the *Romanes*, before hee opens the doctrine of Justification by *saith in Christ*. I do not observe that ever there was so cleare and manifest opening of Mans misery, as by Christ and his Apostles, who brought in the clearest revelations of the Remedy. I do not reade in *Moses*, or in all the Prophets, such full and plaine expressions of our misery as in the New Testament: *The worme that never dies; The fire that never goes out; The wrath to come, &c.* and therefore assuredly they thought this no back-doore, but saith the doore to Christ, and this is the way to faith. To say that a man must first have Christ and life, before hee feeles any spirituall misery, is to say that a Christian must first be healed, that he may be sick; cured, that hee may be wounded; receive the spirit of Adoption, before hee receive; and that he may receive the spirit of bondage to feare againe.

If Ministers shall preach the remedy before they shew misery, woe to this age, that shall bee deprived of those blessings, which the former gloried in, and blessed the Lord for. Mark those men that deny the use of Law to leade unto Christ, if they do not fall in time to oppose some maine point of the Gospell. For it is a righteous thing, but a hea-

plague, for the Lord to suffer such men to ob-
scure the Gospel, that in their judgements zealous-
ly dislike this use of the Law. You must preach the
remedy; that is true: but you must also first preach
the woe and misery of men, or rather to mix them
together, as the hearts of hearers may be deeply af-
fected with both; but first with their misery. It ar-
ises a greater consumption of the Spirit of grace,
when Christians lives are preserved onely by Al-
termye & choyce Cordials, notions about Christ,
by choyce ones too, or else the old and ordinary
rod of the country will not down. I tell you, the
aine wound of Christians is want of deep humili-
tions & castings down; and if you beleeve it not
now, it may be, pestilence, sword, and famine shall
reach you this doctrine, when the Lord shall make
these things wound you to the very heart, and put
an end to your wits end, that were not, that would
not in season be wounded at the heart with sinne.
Are we troubled with too many wounded consci-
ences in these times, that wee are so sollicitous of
winning new Principles of peace? what is every
man by nature, but a kinde of an infinite evill? all
sins that fill earth and hell, are in every one mans
heart, for sinne in man is endlesse; and canst not
endure to be cast downe? Nothing is so vile
to Christ as a man not unhumbled, and can you so
prize him, and taste him, without any cast-
ing downe?

Such as think there is a necessity of sence of mi-
serie by the work of the Law, before Christ can be
received; but they think there is no *such feeling* of
sorrow, as hath been mentioned; but that it is com-
mon to the reprobate as to the Elect, & consequent-
ly that in sence of sin there is no such speciall work
of the Spirit as separates the soul from sinne before
it

it comes unto Christ, but that this is done after the soul is in Christ by faith, viz. in sanctification being first justified by faith.

This is the judgement of many holy and learned and therefore so long as there is no disagreement in the substance of this doctrine, it should not trouble us; onely let it be considered, whether what is said is not the truth of Christ; and if it be, let us not cast it aside. The Jewish Rabbins have a speech at this day very frequent in their writings, *Non est in leui una literula à qua non magni suspensi sunt motes*: It is much more true of every truth; and if we much mistake not, much depends upon the right understanding of this point.

That therefore 1. there must be some sense of misery, before the application of the remedy.

2. That this compunction or sense of misery wrought by the Spirit of Christ, not the power of man to prepare himselfe thereby for further grace.

3. That these terrours and sorrows in the Elect doe virtually differ from those in the reprobate, the one driving the soul to Christ, the other not; these are agreed on all hands. The question onely is Whether there is this farther stroake of severing the soul from sin, conjoynd with the terrours and sorrows in the Elect before their closing with Christ, which is not in the reprobate; or in one word, whether there is not a speciall work of the Spirit, turning (at least in order of nature) the soul from sin before the soul returns by faith unto Christ.

For the affirmative I leave severall considerations.

That there is *gracia actualis*, or actuall grace as well as *habituallis*, or habituall grace, learned *Ferrinus* makes a vast difference between them; and therefore to thinke that there can be no power

1 Conf.

Scho.
orth.

Spec.

cap. 50.

31. 34.

is removed but by habituall or sanctifying grace, is
 in found; for actuall grace may doe it, the Spirit
 may take away sinne mediately by habitual grace,
 and yet it can doe it immediately also by an omni-
 potent act, by that which is called a *actuall* actuating
 or moving grace; Christ can and must first bind
 the strong man, and cast him out by this working or
Actuall grace, before he dwells in the house of mans
 heart, by habituall and sanctifying Grace. The
 Gardners knife may immediately cut off a cyen
 from a tree, thereby taking away all its power to
 grow there any more, before it hath a power to
 bring forth any fruit, which is wrought onely by im-
 planting it into another stock: New creation
 (which is at first conversion) may well be without
 habituall graces that are but creatures.

Whether any man since the fall is a subject im-
 mediately capable of sanctifying or habitual grace;
 or whether any unregenerate man is in a next dis-
 position to receive such grace; as the ayre is imme-
 diately of light, out of which the darknesse is ex-
 pelled by light, and so the habits of grace doe expell
 the habits and power of sin, (say some.) I suppose
 the affirmative is most false, and in neer affinity with
 some grosse points of Arminianisme. *Adam*, in his
 pure naturals, and considered meerly as a living soul,
 was such a subject; like a *white paper*, fitted im-
 mediately to take the impression of *Gods image*;
 but since, by his fall, Sinne is falln like a mighty blot
 upon the soul, wherby a man not only wants grace,
 but the dark ayre doth light, but also *resists grace*,
John 14. 17. Hence this resistance must be first ra-
 en away, before the Lord introduce his image a-
 gain. To say that a man can of himself dispose him-
 self unto grace, was Pelagianism in *Aquinas* his
 time: yet some disposition is necessary, saith *Ferri-*

2 Conf.

us;

us; not unto a *actual* grace, or that which is wrought upon a man, *per modum actus*, (as he saith) but unto the reception of habituall or sanctifying grace it being in the soul *per modum forme*, no form being introduced but into *materiam dispositam*, in matter fitted or prepared, or into such a vessel which is immediately capable of it.

There is in man a double resistance against grace.

1. Of a holy frame of grace, by original corruption, which is opposite to original and renewed holiness, or to this holy frame.

2. Of the God of grace himself when he comes to work it, *Iob. 21. 14. Ezek. 24. 13.*

The first is taken away in that which we call the spirit of sanctification, after faith; the second is taken away not only in the act of it, (as by terrors it may be in reprobates, *Psalm 66. 2.*) but in some measure in the inward root and disposition of it, (only in the Elect) there being (as hath been said) no more separation from sin, at this time required, then so much as may make the soule come to the Lord to take it away, or at least not unwilling, nor resisting the Lord, when he comes to doe it himself.

3. *Conf.*

Whether doth not the work of union unto Christ goe before our communion with Christ? I suppose 'tis undenyable, that union must be before communion; and that union to Christ is a work of grace as peculiar to the Elect, as communion with him.

Now justification & sanctification are two parts of our communion with him, and follow our union, *Rom. 8. 1.* Our union therefore must be before these, of which there are two parts, or rather two things on our part, necessarily required to it:

1. Cutting off from the wild olive tree, the old *Adam*. 2. Implanting into the good olive tree, the second *Adam*. The first must go before the second.

where there is perfect resistance, there can be no perfect union. But take a man growing upon this root of nature, there is nothing but perfect resistance, *Rom. 8. 7.* & therefore that resistance must first be taken away, before the Lord draw the soule to Christ, and by faith implant it into Christ. In a word, I see not how a man can wholly resist God and Christ, and yet be united unto him at the same instant: and therefore the one (in order of nature at least) goes before the other: and therefore let a man living prove his union to Christ, and to his self also, if he can. You will beleeve in Christ, make of you, and yet you will have your whores, and sins, and lusts, and pride, and world too, & oppose the meanes that would have you from these also. Tell you, you shall finde one day how miserably deceived you have beene herein. *You cannot serve God and Mammon; How can yee beleeve, saith Christ, Ioh. 5. 44. that seek honour one of another?* you can have Christ, and be ambitious too, take in; but how can you beleeve till the Lord hath taken you off from thence.

Whether vocation (as peculiar to the Elect as sanctification) doth not goe before justification & glorification, *Rom. 8. 30.* Whether also there are not two things in effectually vocation;

1. Is not Christ, that good, the term to which the soule is firstly called?
2. Is not sin and world, that evil, the term from which the soule is called? I suppose 'tis evident, that the soule is effectually called, & therefore actually & fully turned from darknes to light, from the power of Satan unto God. First from darknes, then unto light; first from the power of Satan, then unto God; as is evident by the Apostles own words, *Act. 26. 18.* where he methodically lets down the won-

4. Conf.

F

derfull

derfull works of Christs grace by his ministry the first is to turn them from darknesse to light, & from Satans power unto God, which are the two parts of vocation, that they may receive forgiveness of sins in justification. (vocation being a meanes to this end) that they may receive an inheritance in glorification among such as being justified are sanctified also by faith in his name. The Apostle doth not say, that he was to return men to light and unto God, and so turn them from darknesse & from the power of Satan, (though this is true in some sense) but he was first to turn from darknesse and Satan, and so to return them unto light, and God in Christ. For how is it possible to bee turned unto Christ, and yet then also to be turned to sin and Satan? Doth it not emply a contradiction, to bee turned toward sinne (which is ever from Christ) and yet to bee turned toward Christ together? All Divines affirme generally, that in the working of Faith, the Lord makes the soule willing to have Christ, *Psal. 110. 2. 3.* but withall they affirm, that of unwilling he makes willing, and therefore it followes, that the Lord must first remove that unwillingnesse, before it can be willing, it being impossible to be both willing and unwilling together.

5. *Conf.*

Whether the cause of all that counterfeit coyn and hypocrisie in this professing Age, doth not arise from this root, *viz.* not having this wound at first, but onely some trouble for sinne without separation from it, sore throwes without deliverance from sin? is not this the death of most, if not all wicked men living? how many are there that claspe about Christ, & yet prove enemies to the crosse of Christ, fall from Christ scandalously or secretly after ward? What is the reason of it? Certainly, if the Lord had cut them off from their sin, they had never fallen to

to everlasting bondage in sin again; but there the Spirit of God forsook them, the Lord not owning so much love to them. Consider seriously why the stony and thorny-ground-hearers, *Mat. 13*, came to nothing in their growth of seeming faith and sanctification; was the fault in the seed? No verily, but only in the ground; the one was broken, but not deep enough, the other was broken deep, but not thorough enough, the roots of thorns choked them, the lusts and cares of the world were not destroyed first, and therefore they destroyed that ground.

I conclude therefore with that of *Jeremy*, *Break up your fallow grounds*, seek to the Lord to break them for you, *and sow not among thornes*, take heed of such brokennesse which removes not the thorns of sinfull secret stubbornnesse, *lest the wrath of the Lord break out against you, and burne that none can quench it*. Doe not cut off *John Baptists head*, you that can be content to *heare him gladly, and do many things*, but he must not touch your *Herodias*, and make a divorce there, but suffer him to come in the spirit & power of *Elijah*, nay of *Christ Jesus*, to beat down your mountaines, fill up your valleys, make your crooked rough wayes smooth, that you see the glory of the Lord Jesus, without which he shall be ever hid from you. Cry you faithful servants of the Lord, that *All flesh is grass, & all the glory of man, of sin, of world, is a withered flower*; that the Lord Jesus may be revealed ever fresh, and sweet, and precious, in the eyes of the Saints.

The evidence of this truth in the generall, put pressed and learned *Pemble* upon another way; for when he perceived (as himsele confesseth) that it is a generall doctrine of all Orthodox Divines, *viz.* that actuall faith is never wrought in the soul, till beside the supernaturall illumination of the minde,

Jer. 4. 3.

4.

*Vind.
grat. p.
7. 11. 13*

the will be also first freed in part from its naturall perversnesse, (God making all men of unwilling, willing) hereupon hee concludes that this is done by the spirit of Sanctification, and one supernaturall quality of holinesse universally infused in all the powers of the soule at once; so that the spirit instantly first sanctifies us, and puts life in us; then it acts in sorrow for, and detestation of sin, and so we come actually to beleve. And because he fore-saw the blow, *viz.* that in this way, Christians are sanctified before they be justified; he answers, Yes, we are justified declaratively after this.

Others (who follow him) answer more roundly, *viz.* that we are sanctified before we are really and actually justified, and herein differ from him.

Now when it is objected against this *viz.* that our vocation is that which goes before our justification, sanctification being a part of glorification following after, *Rom. 8. 30.* Hereupon some others (treading in his steps) affirm, that vocation is the same with sanctification, and not comprehended with glorification.

Others perceiving the evill of this error, *viz.* to place sanctification before justification, good fruit before a good tree, they doe therefore deny any saving work, whether of vocation or sanctification, before justification. And hence on the other extreame they doe place a Christians justification, before his faith in vocation, or holinesse in his sanctification, so that by this last opinion a Christian is not justified by faith, (which was Pauls phrase) but rather (as he said wittily and wisely) *faithed by his justification.* Before I come to cleare the truth in these spirituall mysteries; let this onely be remembered *viz.* That Sanctification, which *Pemble* calls of spirituall life, may be taken two ways:

I. Largely

{ 1. Largely.

{ 2. Strictly.

1. Largely, for any awakenings of conscience, or Acts of the Spirit of life, & so is true, we are quickened by these acts, & so in a large sense sanctified first.

2. Strictly, for those habits of the life of holiness which are opposite to the body of death in us; and that we are not first sanctified before we are justified in this sense, we shall manifest by and by. Only let me begin to shew the error of the last opinion first, *viz.* 1. That a Christian is not first justified before faith, or vocation, may appear thus:

1. It is professedly cross to the whole current of scripture, which faith, *We are justified by faith*, and therefore not before faith; and to say that the meaning of such phrases is, that we are justified *de-meritively* by faith, or to our sense & feeling in *for-conscientia*, is a meer device; for our justification is opposed to the state of unrighteousness & condemnation going before, which condemnation is not only declarative & in the court of Conscience, but real, & in the court of Heaven: For so saith the scripture expressly, *Iohn 3. 18, He that believeth not, is condemned already*: and ver. 36. *The wrath of God abideth on him*: and *Gal. 3. 22. The Scripture (which is the sentence in Gods Court) hath concluded all under sinne*. Hence a second argument ariseth.

2. If a man be justified before faith, then an actual unbeliever is subject to no condemnation; but this is expressly cross to the letter of the text, *He that believeth not is condemned already, Ioh. 3. 18. & the wrath of God doth lye upon him*. The subjects of non-condemnation are those that be in Christ, by faith, *Ro. 8. 1.* not out of Christ by unbelief. *Ro. 11.* there is indeed a merited justification by Christs

death, and a virtuall or exemplary justification in Christs resurrection, as in our Head and Surety, and both these were before not onely our faith, but our very being; but to say that we are therefore actually justified before faith, because our justification was merited before we had faith, gives us a just ground of affirming that wee are actually sanctified whiles we are in the state of nature un sanctified, *Ephes. 2. 1.* because our sanctification was merited by Christ before we had any being in him.

John 14
3. 4. 5.

We must indeed be made good trees by faith in Christs righteousness, before wee can bring forth any good fruits of holinesse. God makes us not good trees without being in Christ by faith, not more then we are bad trees in contracting *Adams* guilt without our being first in him; God gives us first his Sonne (offered in the Gospel, and received by faith) and then gives us all other things with him; he doth not justifie us without giving us his Sonne, but having first given him, gives us this also.

2.

2. That sanctification, doth not goe before justification, may appear thus :

1. If guilt of *Adams* sinne goe before original pollution, *Rom. 5. 12.* then imputation of Christs righteousness before renewed sanctification.

2. To place sanctification before justification is quite crosse to the Apostles practise, (which is our pattern) who first sought to be found in Christs *Phil. 3. 9.* (in the work of union) not having his owne righteousness in the worke of justification (which in order followes that) that hee may then know him in the power of his death and resurrection in sanctification (here comes in sanctification) if by any meanes hee might attaine to the resurrection of the dead in glorification, (the last of all.)

3. This is quite crosse to the Apostles doctrine which

which makes justification the cause of sanctification, and therefore must needs goe before it, *Rom. 5.* sin goes before spirituall and eternall death, so righteousnesse goes before spirituall life in sanctification, and eternall life in glory: the Lord holds forth Christ in the Gospell first as our propitiation, *Rom. 3. 24.* and then comes *dying to sin, and living to God* in sanctification, *chap. 6. 1.* Holinesse is the end of our actuall reconciliation, *Col. 1. 21. 22.*

4. If sanctification goe before justification by faith, then a Christians communion with Christ, goes before his union to him by faith; but our union is the foundation of communion, and it is impossible there should be communion without some precedent union, *1 Cor. 1. 30.* *Christ is made righteousnesse and sanctification; unto whom?* reade the beginning of the verse, and you shall see, it is only to those *that be in Christ*, which is by faith.

Let none say here (as some doe) that we have union to Christ, first by the Spirit, without faith, in order going before faith: For understanding of which, let us a little consider of our union unto Christ; Our union to Christ is not by the essentiall presence of the Spirit, for that is in every man, as the Godhead is every where, in whom we live and move. This is common to the most wicked man, nay to the vilest creature in the world. Hence it follows that our union is by some act of the Spirit peculiar to the Elect (who only shall have communion with Christ) working some reall change in the soul, (for of reall, not relative union I now speake) this act cannot be those first acts of the spirit of bondage, (for they are common unto reprobates) they are therefore such acts as are essentiall unto the nature of union. Now looke as disunion, is the disjunction or separation of divers things one from another;

so union is the conjunction or joyning of them together, that were before severed. Hence that act of the Spirit in uniting us to Christ, can be nothing else but the bringing back the soule unto Christ, or the conjunction of the soule unto Christ, and into Christ, by bringing it back to him, that before th^{is} lay like a dry bone in the valley separated from him. Thus, 1 Cor. 6. 17. *He that is joyned, or (as the word signifies) glowed to the Lord, is one spirit with him.* The Spirit therefore brings us to the Lord Christ, and so we are in him. Now the coming of the soule to Christ, what is it but faith? John 6. 35. Our union therefore is by faith, not without it: for by it onely we that were once separated from him by sinne, and especially by *unbelief*, Heb. 3. 12. are now come not onely unto him, as iron unto the load-stone, John 6. 37. but (which is most near) into him, as branches into the vine, & so grow one with him; and hence those phrases in Scripture, *to beleeve in Christ*, or *into Christ*, I speake not this as if we were united to Christ without the Spirit on his part; (for the conjunction of things severall must be mutuall, if it be firm) I only shew that we are not united before faith by the Spirit unto Christ; but that wee are by faith (wrought by the Spirit) whereby on our part wee are first conjoyned unto him: & then on his part he by the person of the Spirit is most wonderfully united unto us. The Spirit puts forth variety of acts in the soule; as it acts us to good works, *'tis the spirit of obedience*; as it infuseth habits of grace, so *'tis the spirit of sanctification*; as it assists us continually, and guides us to our end, and witnesseth favour, *'tis the spirit of adoption*; as it works fears of death and hell, *'tis the spirit of bondage*; but as it drives us from sinne to Christ, so *'tis the spirit of union*; and therefore to imagine

Imagine union before and without faith by the Spirit, is but a spirit indeed, which when you come to feel it, you shall finde it nothing, without flesh, or bones, or sinews. As our marriage union to Christ must have consent of faith on our part, wrought by the Spirit, or else the Lord Jesus is a vain sutor to us; so now the Spirit on Christs part must apprehend our faith; & dwell in us, who otherwise shal suddenly go & whoring from him : 1 Pet. 1. 5. Eph. 3. 17.

3. That Vocation is not all one with Sanctification, may appear thus :

1. Vocation is before Justification, Rom. 8. 30. But Sanctification is not before Justification, as we have proved, & therefore they are not the same.

2. Sanctification is the end of Vocation, 1 Thes. 4. 7. Therefore it is not the same with it.

3. Faith is the principall thing in vocation : The first part of it being Gods call, the second part being our answer to that call, or in comming at his call ; Jer. 3. 22. Now faith is no part of Sanctification strictly taken, because it is the meanes and instrument of our Iustification and Sanctification, Acts 26. 18. Our hearts are said to be purified by faith; Acts 15. 9. not our lives onely in the acts of holinesse and purity, but our hearts in the habituall frame of them. I live by the faith of the Sonne of God, saith Paul, We passe from death to life by faith, Iohn 5. 24. therefore it is no part of our spirituall life; You will not come to me (which is faith) that you may have life; Iohn 5. 40. Iohn 6. 50. 51. therefore faith is the instrumentall means of life, and therefore no part of our life : as faith comes by hearing, and therefore hearing is no part of faith; so Justification comes by faith, and therefore no part of Sanctification : all our life both of Justification and Sanctification is laid up in Christ

3.

Gal. 2.
20.

Christ our head; this life according to Gods great plot shall never be had but comming to Christ for it, *Heb. 7. 25.* else grace and Christ should not be to much dishonoured, *Rom. 4. 16.* *It is of Faith, that it might be of Grace;* Sanctification therefore is the grace applyed by faith, faith the grace applying; by comming to Christ for it, wee have it; and therefore have it not, when first we come.

I am sorry to be thus large in lesse practicall matters; yet I have thought it not unusefull, but very comfortable to a poor passenger, not onely to know his journeyes end, and the way in generall to it, but also the severall *Stadia* or Towns hee is orderly to passe through; there is much wisdom of God to be seen not onely in his worke, but in his manner and order of working; for want of which, I see many Christians in these days fall very foulely into erroneous apprehensions in their judgements, the immediate ground of many errors in practise; the objections made against what hath been delivered, are for the principall of them answered; the maine end, (my beloved) of propounding these things is, that you would look narrowly to your union, Oh take heed you misse not there: if you close with Christ, believe in Christ, and yet not cut off from your sin, *viz.* that spirit of resistance of Christ, you are utterly and eternally undone. *this is the condemnation of the world,* not that men love darkness wholly, and hate light, but *that they love darkness more then light;* not that the unclean spirit is not gone out, but that he is not so cast out, as never to return again; the wound of all men, yea, the best of men that professe Christ, & yet indeed out of Christ, lyes in this: they were never severed from their sin by all their prayers, teares, fears, sorrows; & hence they never truly come to Christ: and hence perish in their sin.

Trouble

Trouble me no more therefore in asking Whether a Christian is in a state of happinesse or misery in this condition? I answer, hee is preparatively happy, he is now passing from death to life, though not as yet wholly passed: Nor yet, whether there is any saving work before union? I answer, No; for what is said, is one necessary ingredient to the working up of our union, as cutting off the branch from the old stock, is necessary to the ingrafting it into the new; indeed, *without faith it is impossible to please God*; nor doe I say that this worke doth please; *i. e.* it doth not pacify God, (for that is proper to Christs perfect righteousness received by Faith) yet as it is a work of his own Spirit upon us, it is pleasing to him; (as the after-work of Sanctification is) though it neither doth pacify him; nor do I see how this doctrine is any way opposite to the free offer of grace, and Christ, because it requires no more separation from sin, then that which drives them unto Christ; nay, which is lesse, that makes them (by the power of the Spirit) not resist, but yield to Christ; that he may come unto them and draw them: you cannot repent nor convert yourselves; *Be converted therefore, saith Peter, Acts 3. 19. that you may receive remission of sins*; and in this offer the Spirit works; and verily he that can truly receive Christ without that sense of misery as separates him from his sin, (as explained to you) let him beleeve notwithstanding all that which is said; and the God of heaven speak peace to him; his Faith shall not trouble me, if hee be sure it shall not one day deceive himselfe.

Of lamentation for the hardnesse of mens hearts in these times: as it is said the Lord Jesus *mourned* when hee saw *the hardnesse of the peoples hearts*, *Marke 3. 5.* are there not some so far from this, as
that

Use. 2.

that they take pleasure in their sins, they are sugar under their tongues, as sweet as sleep, nay, as their lives? and you come to pull away their limbs when you come to pluck away their sinnes: though they have broke Sabbaths, neglected prayer, despised the Word, hated and mocked at the Saints, beene stubborn to their parents, curst and swore, (which made *Peter goe out and weep bitterly*) though lustfull & wanton, (which broke *Dauids bones*) though guilty of more sinnes then there be mores in the Sun or Stars in heaven, though their sins be crim son, and fill heaven with their cry, and all the earth with their burthen, yet they mourn not; never did it one hour together; nay, they cannot doe it, because they will not; if you are weary and loaden, where are your unutterable groans? if wounded and bruised, where are your dolorous complaints? if sick, where is your equity for a Physitian? if sad, where are your tears, in the day, in the night, morning and evening alone by your selves, and in company with others? Oh how great is the wrath of God, hardning so many thousands at this day! whence comes it that Christ is not prized, but from this senselesnesse? name any reason, why the blessed Gospel of peace, and all the sweet promises of life are undervalued, but from hence: and what doe you hereby poore creatures, but onely aggravate your sins, and make those that are little, exceeding great in the eyes of God? whence is that you *treasure up wrath against the day of wrath*, *Rom. 2, 2. 3. 4. 5.* This hardnesse is that which blunts the edge of Gods Ordinances, whence Gods poore Ministers sit sorrowfull in their Closets, seeing all Gods seed lost upon bare Rocks; Oh this is the condition of many a man, and which is most fearfull, the meanes which should make the heart sensible, make it more proud and untensible.

Tyre and Sydon, and Sodom, are more fit to mourn, then Chorasin and Capernaum that have enjoyed humbling meanes long. Nay, how many be there that mourn out their mournings, confesse out their confessions, and by their owne humiliations grow more senselesse afterward? Did we ever live in a more impenitent secure age? wee shall feldome meet with with one broken *with* sin, but how few are broken *from* sin also? And hence it is many a tall Cedar that were set down in the Table-Book for converted men, once much humbled, and now comforted; stay but a few yeares, you shall see more dangerous finnes of a second growth; one turns drunkard, another covetous, another proud, another a Sectary, another a very dry leaf, a very formalist; another full of humorous opinions, another laden with scandalous lusts: wo to you that lament not now; for you shall mourn. Dost thou think that Christ should ever wipe off thy tears that sheddest none at all? Dost thou thinke to reap in joy, that soweest not with these showers? verily God will make his Word good, *Prov. 29. 14. He that hardens his owne heart, shall perish suddenly*; hear this you secure sorrowlesse sinners, if ever Gods hand bestretcht out suddenly against thee, in blasting thy estate, snatching away thy children, the wife of thy bosome, the husband of thy delight; in straining thy name, vexing thee with debts and crosses, sharp and sore, or lingring sicknesses; know that all this comes upon thee for a hard heart: but Oh mourne for it now you Parents, Children, servants, the Tokens of death are upon you; desire the Lord to breake your hearts for you: lye under Gods Hammer, bee not above the word, and suffer the Lord to take away that which grieves him most, even thy stony heart, because

because it grieves the least : meditate much of thy wofull condition, chew the bitter pill; remember death and rotting in the grave, that many are now in hell for thy sins, that Christ must dye, or thou dye for the least sin; remember how patient and long suffering the Lord hath bin to thee, and how long he hath groaned under thy burthen, that it may be, though he would, yet he cannot bear the load long; let these things be mused on, that thy heart may be at last sorrowfull before it be too late. But oh the sad estate of many with us, that can mourn for any evil, except it be for the greatest, sinne and death, and wrath that lye upon them.

Use. 3.

Of exhortation : Labour for this sense of misery, for this spirit of compunction : how can you beleeve in Christ, that feel not your misery without him? a broken Christ cannot doe thee good without a broken heart; bee afflicted and mourn yee sinners; turn your laughter into mourning; tremble to think of that wrath, which burns downe to the bottom of hell, and under which the eternal Sonne of God sweat drops of blood : great finnes which thou knowest thou art guilty of, cause great guilt, and great hardnesse of heart, and therefore are seldom forgiven or subdued without great affliction of spirit; they have loaded the Lord long, they must load thee. Little finnes are usually slighted; and extenuated; and therefore the Lord accounts them great; and therefore thy soule must be in bitterness for them, before the Lord will passe them by: it is not every trouble that will serve the turn; look that it be such as separates thy soul from sin, or else it will separate between thy soule and God. I know it is not in your power to break your own hearts, no more then to make the rocks to bleed, yet remember he that bids thee *cast up and prepare the way*

Esay 43

4.

way

way of the Lord, he hath promised that every mountain shall be brought low, and the crooked wayes made plaine, and the rough smooth, and the valleys filled: He onely can doe it for thee, and will doe it for some, it may be for thee; hee that broke the heart of *Manasseh* and *Paul* after their blood and blasphemies, when they never desired any such thing, he can breake thine much more when thou art desiring him to doe it for thee; here are many of you that fear you were never humbled nor burthened enough; I say fear it still, fear lest there be a stone in the bottom, not so as to discourage & drive thy heart from Christ, but so as to feel a greater need of his grace to soften thy heart, and to take thy selfnesse away: the Lord doth purposely command thee to plough up thy fallow ground, that thou mightest feel thy impotency so to doe, and come to him to take it away: every thing will harden thee more and more, untill the Lord come and take thy stony heart away by his own hand: all Gods kindnesses will make thee more bold to sin, and all Gods judgements more fierce and obstinate in sinne, unless the Lord put to his hand; if *Pharaohs* heart be softened for a time, it will grow hard again, if the Lord take it not away: The meanes therefore for thee to get this compunction, is, 1. To feel the evil of thy hard heart; no surer token of Reprobation then hardnes, if continued in; especially for thy heart to grow hard under or after softning means, as it was in *Pharaoh*, 2. To look up to the Lord in all Ordinances, that he would take it away.

Have not you great cause of abundant thankfulness, into whose hearts the Lord hath let in feares and sorrows, concerning your estates? the blinde world looks upon all troubles of conscience as temptations of the devill to despaire, and the very way to

Use. 4.

run

Ier. 30.
15.

run mad; and consider what the Lord hath done for you that have such : what if the Lord had left you *without all feeling*, as those in *Ephe. 4. 19.* what if the Lord had smitten you with a *spirit of slumber*, as those, *Rom. 11. 8.* would not your estate have been then lamentable ? and have you no hearts to acknowledge his unspeakable goodnesse in a weakening of you, in shaking thy very foundations ? dost thou think that any ever had such a hard heart as thou hast ? dost not say so in secret before the Lord sometimes ? Oh then what rich grace is this to give thee any sense and feeling of thy sin and danger by it, though it be never so little in thine eyes ! some think these terrors are a judgement ; it is true, if they were merely imaginary, or worldly and desperate ; but saith the Apostle, *2 Cor. 7. 7. I thank God I made you sorry.* Suppose thy sorrow should be only in regard of the punishment of sin, yet this is the Lords goodnesse to make thy heart so far sensible ; that once didst goe like a beast to the slaughter, fearing no danger at all ; the very meanes to prize favour from God, is to feel wrath, (as well as sin) and the very reason why the Lord hath let thee feel thy punishment heavy, is, that thy soul might feel the evil of sin, by considering that if the fruits be so bitter, what is then the cause ? bee not therefore weary of thy burthen, so as to think the Lord powrs out his vengeance on thee while thy trouble remains ; Oh consider that this is the hand of the Lord Jesus, and that he is now about to save thee, when he comes to work any compunction in thee ; especially such, as whereby hee doth not onely cut thy heart, with feares and sorrowes, but cut thee off from thy sin ; so far onely as humbles thee & drives thee to the Lord Christ to take them away. And so I come to the third particular of Humiliation.

Sect.

SECT. IV.

The third Act of Christs power, which is Humiliation.

The Lord Jesus having thus broken the heart by compunction, is not like a foolish builder that takes off his work before he hath fully finished it, and therefore having thus wounded a poor sinner he comes on to humble him also; for though in a large sense a wounded contrite sinner is an humble sinner, yet strictly taken there is a great difference between them; and therefore he is said to dwell with the contrite and humble, i.e. not only with those that be wounded with sinne, but humbled for sinne; though it is certaine the soule is seldome or never actually wounded, but it is also humbled at the same time. A man may be wounded fore even unto death, and yet the pride of the man is such that he will not fall down before him that finites him: it is with many a poore sinner, the Lord hath sorely wounded him that he will resist no more, yet he will rather flie to his duties to heale him, or dye alone and sinke under his discouragements, then stop. O beloved, man must down, before the Lord Christ will take him up: and therefore in *Ez. 40. 5. 6. 7.* the glory of the Lord is promised to be revealed: but what meanes must be used for this end? Cry saith the Lord: *what shall I cry?* With he, the Lord answers, that *all flesh is grasie*, and that the glory of it fades, and that the people are *this grasie*, i.e. not only that mens sins are vile, but that themselves also are grasie; nay, their glory and excellency is withering and fading; and therefore not onely mountaines must be pull'd down, but all flesh, and the glory of it wither, before the Lord shall be revealed.

I shall briefly open these foure things:

G

I. What

Esay 57
16.

1. What is this humiliation.
2. What need there is of it.
3. What meanes the Lord useth to work it.
4. VVhat measure of it is here required.

What is this humiliation?

1.
Answ.

Look as pride is that sin, whereby a man conceited of some good in himself, and seeking some excellency to himselfe, exalts himselfe above God; so Humiliation (in this place) is that work of the Spirit, whereby the soul being broken off from self-conceit, and self-confidence in any good it hath or doth, submitteth unto, or lyeth under God, to be disposed of as he pleaseth, 1 Pet. 5. 6. Levit. 26. 41. That look as compunction cuts the sinner off from that evill that is in him, so humiliation cuts it off from all high conceits, and self-confidence, of that good which is in him, or which he seeks might be in him, and so the soul is abased before God.

2.
Answ.

What need or necessity is there of this? Because
1. When the Lord hath wounded the hearts of his Elect, this is the immediate work of their hearts, (if the Lord prevent them not by his grace, as many times he doth) they look to what good they have, or if they finde little or none, they then seek for some in themselves, that thereby they may heale their wound, because they think thus, that as their finnes have provoked God to anger against them, so if now they can reform and leave those sins, or if now repent and be sorry for them; if now they pray, and hear, and doe as others doe, they have some hope that this will heale their wound, and pacifie the Lord towards them; when they see there is no peace in a sinfull courie, they will therefore try if there be any to be found in a good courie: And look as A-

dam

dam when hee saw his own shame and nakednesse, hid himselfe from God in the bushes, and covered his nakednesse with fig-leaves; so the soule not being able to endure to see its owne nakednesse and wilenesse, not knowing Christ Jesus, and he being far to seek, doth therefore labour to cover his wickednesse and sinfulness which now hee feeles, by some of these fig-leaves. And hence, *Micah 6. 7.* they enquire *wherewith they should come before the Lord, should they bring rivers of oyl, or thousands of lambs, or the first born of their body to remove the sin of their soule?* Paul did account these duties gaine, and set them at a high rate, because hee thought that God did so himselfe: When the Lord hath wounded the soule, the first voyce it speaks, is, What shall I doe? Doe? saith Conscience, leave thy sins, do as well as others, doe with all thy might, and strength, pray, heare, and confer, God accepts of good desires, and requires no more of any man but to doe what he can. Hence the soule plyes both oares, though against wind and tide, and strives, and wraistles with his sins, and hopes one day to be better, and here he rests. And observe it, looke as sin is his greatest evill, so the casting away of his finnes, and seeking to be better, is very sweet to him; and being so sweet, rests in what he hath, and seekes for what he wants, and so hopes all will be well one day, and so staves here; although (God knowes) it be without Christ, nor cannot rest on him, though hee hath heard of him a thousand times. And hence it is if they cannot doe any thing to ease themselves, then their hearts sink, or it may be quarrell with God, that he makes them nor better. But beloved, it is wonderfull to see how many times men rest in a little they have, and doe.

2. But whiles it is thus with the soul, he is uncap-
 G 2 able

Phil. 3. 7

Gal. 2.
19.

able of Christ; for he that trusts to other things to save him, or makes himselfe his owne Saviour, or rests in his duties without a Saviour, hee can never have Christ to save him, *Rom. 9. 32.* it is said, the Jewes lost Christs righteoutness, *because they sought it not by faith,* but sought salvation by their owne righteoutnesse. *He that maketh flesh his arm,* (as all duties and endeavours of man be, when trusted to) the Lord saith, *Cursed be that man,* *Jer. 17. 5.* 6. Onely the Lord doth not leave his Elect here; he that is married unto the Law, *Rom. 7.* cannot be matcht unto Christ, till hee be first divorced, not from the duties themselves, but from trusting to them, & resting in them. And therefore saith *Paul,* *I through the Law am dead to it, that I might live unto God.* Hee that trusteth to riches cannot enter into the Kingdome of heaven, no more then a Camell through a needle's eye, because it is too big for so narrow a roome: so he that trusteth to his duties and abilities, is too big to enter in by Christ; the Lord must cut off this spirit, and lay it low, & make it stoop as vile before God, before it can have Christ in this estate; the Lord must not only cut it off from this self-confidence in duties, but also so farre forth as that the soul may lye under God, to be disposed of as he pleaseth. And the reason is, because such a soul is unwilling to stoop, is unhumbed; and he that is so, doth not only on his part resist God, but the Lord also resists him, *I am. 4. 7. 8.* And hence you shall observe, many a one hath laine long under distresse of conscience, because they have either rested in their duties, which could not quiet, or because they have not so cast off their confidence in them, so as to lye down quietly before God, that hee may doe what he will with them; being so long objects of Gods resistance, not of his grace. By what means doth the Lord work this?

3.

In

Answ.

In general, by the Spirit, immediately acting upon the soul; but after a Christian is in Christ, he hath by the habit of humility, & the vertue of faith, some power to humble himselfe; but now the Spirit of Christ doth it, immediately by its own omnipotent hand; else the proud heart would never down: For we are first *created in Christ* (which is by Gods omnipotent immediate act) *unto good works*, before wee doe from our selves, or by the power of Faith, put forth good works, *Eph. 2. 10.* These acts of selfe-confidence may not be stirring in all Christians; but in all men there is this frame of spirit, never to come to Christ, if they can make anything else serve to heale them or save them; and therefore the Spirit cuts off this sinfull frame in part in all the Elect; he hews the roughness and pride of spirit off, that it may lye still upon the foundation it is now prepared for. Now though the Spirit works this, yet 'tis not without the Word; the Word it works chiefly by, is the Law, *Gal. 3, 19. I through the Law am dead to it*, (i. e. from seeking any life or help from it) *that I might live unto God.*

Now the Law doth this by a foure fold act.

1. By discovering the secret corruption of the soul in every duty, which it never saw before; It once thought, I shall perish for my sinne, if I continue herein, without confession of them, or sorrow for them; but it also did think that this confession, sorrow, and trouble for sinne will serve to save it, and make God accept of it: but the Law (while the soule is earnestly striving against his sinne) discovering that in all these there is nothing but sinne, even secret sinnes it did never see before, hereupon it begins thus to think, Can these be the meanes of saving of me, which being so sinfull, cannot but be the very causes of condemning of me? I know

I must perish for the least sinne, and now I see that in all I doe, I can doe nothing else but sinne. What made *Paul alive without the Law*? You shal find *Rom. 7. 7.* it was because he did not know that *lust*, or the secret concupiscences and first risings of the soul to sinne, were *sinne*: he saw not these secret evils in all that which he did: and hence hee rested in his duties, as one alive without Christ; but the Lord by discovering this, let him see what little cause hee had to lift up his hand, for any good hee did: So it is here, when the soule sees that all its righteousness is a menstruous cloth, polluted with sin; now those duties which like reeds is trusted to before, run into the hand, nay, heart of a poore sinner; and therefore now it feels little cause of resting on them any longer: now it sees the infinite holiness of God by the exceeding spiritualness of the law, it begins to cry out, How can I stand or appear before him with such continuall pollutions?

2. By irritating or stirring up of originall corruption, in making more of that to appear then ever before; that if the soule thinks, all I doe is defiled with sin, yet my heart is good, and so it rests there; the Lord therefore stirs that dunghill, and lets it see a more hellish nature then ever before, in that the holy and blessed command of God (to its feeling) makes it worse, more rebellious, more adverse from God: *When the commandment came sinne revived*, saith *Paul*, and that which was for life was death to him, sin taking occasion by the law: and hence *Paul* came to be slain and dye to all his self-confidence. It was one of *Luthers* first positions in opposing the Popes indulgences, that *Lex & voluntas sunt duo aversarii sine gratia irreconciliabiles*: for the Law and mans will meeting together, the one holly, the other corrupt, make fierce

Rom. 7.
9. 10.
11.

fierce opposition when the soule is under a lively work of the Law; and by this irritation of the Law, the Lord hath this end in his Elect, to make them feel what wretched hearts they have, because that which is in it selfe a meanes of good, makes them (through mans corruption) more vile to their feeling then ever before; and hence comes those sad complaints on a soule under the humbling hand of Christ, I am now worse then ever I was, I grow every day worse and worse, I have lost what once I had, I could once pray, and seek God with delight, and never well but when one duty was done, to be in another; but now, I am worse, all that joy and sweetnesse in seeking of him, and in holy walking is gone; I could once mourn for sin, but now a hard heart takes hold of me, that I have not so much as a heart to any thing that is good, nor to shed a tear for the greatest evill. It is true, I confesse you may grow (to your feeling) worse and worse, and it is fit you should feel it; that the Lord hereby might pull down your proud heart, and make you lye low; it is the Lords glorious wisdom to wither all your flowers, which refreshed you without Christ, that you might feel a need of him; and therefore I say the Lord pulls away all those broken planks the soul once floated and rested upon, that the soul may sink in a holy despaire of any help from any good it hath; the Lord shakes down all building on a sandy foundation: and then the soul cries out, It is ill resisting here.

3. By loading, tyring, and wearying the soule by its owne endeavours, untill it can stir no more; for this is in every man by nature; when he sees that all he doth is sinfull, and all he hath, his heart and nature to be most sinfull; yet he will not yet come out of himselfe, because he hopes though he be for the pre-

sent thus vile, yet hee hopes for future time his heart may grow better, and himself do better then now and hence it is that he strives, and seeks, and endeavours to his utmost to set up himself againe, and to gaine cure to all his troubles by his duties: now the Law whose office is to command but not to give strength; and the Spirit that should give strength withdrawing it selfe, because it knowes the soule would rest therein without Christ; hence it comes to passe that the soule feeling it selfe to labour only in the fire, and smoak, and to be still as miserable and sinfull as ever before, hereupon it is quite tyred out, and sits down weary, not only of its sin but of its work, and now cries out, I see now what a vile and undone wretch I am, I can doe nothing for God or for my selfe, only I can sin and destroy my self; all that I am is vile, and all that I do is vile. I now see that I am indeed poor, and blind & miserable, and naked; and the truth is, beloved, here comes in the greatest dejections of spirit; for when the Lord smites the soule for sinne, it hopes that by leaving of sin and doing better it may doe well; but when it sees that there is no hope here of healing the breach between God and it self, now it falls low indeed: and I take this to be the true meaning of *Mat. 11. 28, Yee that labour, i.e.* You that are wearyed in your own way, in seeking rest to your selves by your owne hard labour or works (as the word ~~constrains~~ signifies) and are tyred out therein, and so are now laden indeed with sin and the heavy pressure of that, finding no ease by all that which you doe: *come to me*, saith Christ, *and you shall then finde rest unto your souls*: the Jews seeking to establish their own righteousness, seeking I say, it by any means they might establish it, lost Christ: the Lord therefore will make his Elect know they shall seek here for ease in vaine: and therefore tyres them out.

out. 4. By clearing up the equity and justice of God in the Law, if the Lord should never pity nor pardon it, nor shew any respect or favour to it; for this is the frame of every mans heart, if he cannot finde rest in his duties and endeavours, as he once expected he should, but sees sin and weaknesse, death and condemnation wrapping him about (like *Jonahs* weeds) in all he doth, then his heart sinks, and quarrells, and falls off farther from Christ by discouragement, & grows secretly impatient that there should be no mercy left for him, because it thinks now the Lords eternal purpose is to exclude him; for if there were any thoughts of peace toward him, he should have found peace before now, having so earnestly & frequently sought the Lord, and having done so much, and forsaken his sinfull wayes, according to his owne commandment from him; and hence it is, you shall finde it a certaine truth that the soule is turned back as farre from God by sinking discouraging sorrows for sin, as ever it wasto a state of security by the pleasures of sin; and hence sometimes it thinks it is vaine to seeke any more, and hence leaves off duties; and if conscience force it to them, yet it sinks againe, because its foot is not stablisht upon the rock Christ, but upon the weaknesse of the waters of its owne abilities and endeavours; what therefore should the soule doe in this case, to come to God? it knowes not, it cannot; flye from him it dare not, it shall not; the Spirit therefore by revealing how equall and just it is for the Lord never to regard or looke after it more, because it hath sinned and is still so sinfull, makes it hereby to fall down prostrate in the dust before the Lord, as worthy of nothing but shame and confusion, and so kisseth the rod, and turnes the other cheek unto the Lord even smiting of him, acknowledging

Lam. i.
16.

I Cor.
II. 31.

ledging if the Lord shew mercy, it will be wonderfull, if not, yet the Lord is righteous, and therefore hath no cause to quarrell against him for denying speciall mercy to him, to whom he doth not owe a bit of bread. And now the soul is indeed humbled, because it submits to be disposed of, as God pleaseth; thus the Church in her humiliation, *Lam, 3. 22.* having in the former part of the Chapter *drunk the wormwood and the gall*, at last lies down and professeth, *it is the Lords mercy, it is not consumed;* and *vers. 29. he puts his mouth to the dust if there may be any hope:* and *vers. 39. Why should a living man complaine for the punishment of his sinne?* You think the Lord doth you wrong, and neglects your good and his owne glory too, if hee doth not give you peace and pardon, grace & mercy, even to the utmost of your asking, & then think you have hence good cause to fret, and sink, and be discouraged; No, no, the Lord will pull down those mountaines, those high thoughts, and make you lye low at his feet, and acknowledge that it is infinite mercy you are alive, and not consumed; and that there is any hope or possibility of mercy, and that you are out of the nethermost pit: and that if hee should never pity you, yet he doth you no wrong, but that which is equal & just, and that it is fit your sinfull froward wills should stoop to his holy, righteous, and good will, rather then that it should stoop and be crooked according unto yours. Beleeve it brethren, *he that judgeth not himselfe thus, shall be judged of the Lord;* how can you have mercy that will set your selves up in Gods Sovereigne Throne to dispose of it, and will not lye down humbly under it, that it may dispose of you? for are you worthy of it? hath the Lord any need of you? have you not provoked him exceedingly? was there ever

ver any that dealt worse with him then you ? Oh
 eloved lye low here ; and learn of the Church, *Mi-
 ah. 7. 9. I will bear the indignation of the Lord,
 because I have sinned against him.* It was a most
 lesse frame of spirit in *Aaron*, when he saw Gods
 and against him in cutting off his children, and
Aaron held his peace ; so if the Lord should cast
 thee off, cut thee off ; never take pleasure in such a
 olluted broken vessell unfit for any use for him,
 old thou thy peace ; quarrell not ; be silent before
 him, and say as they did, *2 Chron. 12. 5. The Lord
 is righteous, but I am vile ; let him doe with mee
 what seems good in his owne eyes* : and thus the
 Lord Jesus by the Law doth dead the soul to the
 Law, untill it be made to submit like wax, or like
 clay to the hand of the Potter, to frame it a vessell to
 what use he pleaseth ; and as the Apostle most excel-
 ently, *Rom. 7. divorceth it from its first husband,
 i. e. Sin and the Law*) that it may be married unto
Jesus Christ. In a word, when the Lord Christ hath
 made the soul feel not onely its inability to help it
 self, and so saith *Paul, Gal. 2. 20. It is not I, but a-
 lo its own unworthinesse, that the Lord should help
 it, and so cries out with Tob, Behold, I am vile ;
 now at this instant, 'tis vas capax* ; a vessell capable
 (though unworthy) of any grace, *I am. 4. 6.*

The last question remaines, What measure of
 humiliation is here necessary ?

Look as so much conviction is necessary which
 begets compunction, and so much compunction as
 breeds humiliation ; so, so much humiliation is ne-
 cessary as introduceth faith, or as drives the soul out
 of it self unto Christ : for as the next end of con-
 viction is compunction, & that of compunction is
 humiliation ; so the next end of humiliation is faith,
 or coming to Christ, which we shall next speak un-
 to.

Levit.
 10. 3.

4.

Ans.

And

And hence it is that the Lord calls unto *the weary and heavy laden to come* unto him, *Mat. 11. 27.* So much as makes you come for rest in Christ, for much is necessary, and no more. If any can come without being thus laden and weary in some measure, let them come and drinke of the water of life freely; but a proud heart that will make it selfe its owne Saviour, will not come to the Lord Jesus to be his Saviour; hee that will be his own Physitian, shall long cannot send out for another. Nay, let mee fall one degree lower, if the soul cannot come to Christ (as who feel not themselves unable when the Lord comes to draw?) and find not the Lord Jesus coming unto them, to draw them and compell them in; yet if the soul be so far humbled, as not to resist the Lord, by quarrelling with him, and at him, as unworthy of the least smile, as worthy of all trowns; verily the Lord will come to it, and no more is requisite then this, & thus much certainly is: For thus the whole Scripture runs, *He gives grace to the humble, James 4. 6. I dwell with the contrite and humble, Isa. 57. 16. the poor afflicted shall not always be forgotten, Pla. 9. 12. 18. When their uncircumcised hearts are humbled, to as to accept of the punishment of their iniquity, the Lord then remembers his Covenant, levit. 26. 41-42.* Conceive it thus: There can be no union to Christ, while there is a power of resistance and opposition against Christ. The Lord Christ must therefore in order of nature (for I now speak not of order of time) first remove prohibens, remove this resistance, before he can, & that he may, unite. I do not mean resistance of the frame of grace, but (as was said) of the Lord of grace, whereby he comes to work it.

Now there is a double resistance or two parts of this resistance, like a knife without edges,

1. A resistance of the Lord, by a secret unwillingness that the Lord should work grace : Now this the Lord removes in compunction, and no more brokenness for sinne or from sin is necessary here then that. 2. A resistance of the Lord by taking discouragements, and a secret quarrelling with him, in case the soule imagines hee will not come to work grace, or manifest grace. Now this the Lord takes away in humiliation; and no more necessary here, then the removal of the power of sin which makes the soule in the sense of its own infinite vileness and unworthiness not to quarrell at the Lord, and devil-like grow fierce and impatient before and against the Lord, in case he should never help it, never pity it, never succour it; *the Lord will not forsake for ever*, if the soul thus lyes down, and puts its mouth in the dust, *Lam. 3. 30. 31.* Which consideration is of unspeakable use & consolation, to every poor empty nothing, that feels its life unable to believe, and the Lord forsaking it, from helping it to believe. And I have seen it constantly, that many a chosen vessell never hath been comforted till now, and ever comforted when now; they never knew what hurt them till they saw this, & they have immediatly felt their hurt healed, when this hath been removed. In comforting Christians under deepe distresse, tell them of Gods grace and mercy, and the riches of both, you doe but torment them the more, that their should be so much, & they have no part, nor share in it, and think they never shall, because this is not the immediate way of cure; tell them rather when they are full of these complaints, that they are as they speak, vile, and sinfull, and therefore worthy never to be accepted of God, and that they have no cause to wonder that they have their lives, and are on this side hell, and so turne all

all that they say to humiliation and self-loathing verily you shall then see, if the Lord intends good he will by this doe them good, and the weakest Christian that cannot come to Christ, you shall see first or last shall see cause to lye down, and be silent and not quarrell, though the Lord should never come to him. And that this is necessary, may appear thus : Otherwise.

1. The Lord should not advance the riches of his grace; the advancement of grace cannot possibly be without the humiliation and abasement of the creature; the Lord not only saves, but calls things that *are not*, that *no flesh might glory*, 1 Cor. 1. 28. 29.

2. Otherwise the Lord should not be Lord and disposer of his own grace, but a sinfull creature who quarrells against God, if it be not disposed of, not as the Lord will, but as the creature will. If a stranger comes to our house, and will have what he wants, and if he hath not, he quarrells and contend with the master of the house, what would he say? A way proud beggar, dost think to be lord of what he have? dost draw thy knife to stab me, if I doe not please thee and give thee thy asking? no, thou shalt know that I will doe with my owne as I see good thou shalt lie down on the dust of my threshold before I give thee any thing. So 'tis with the Lord. *It is not in him that willet, nor in him that runneth, but in God that sheweth mercy.* It is his principall name, *I will be mercifull to whom I will be mercifull*; and therefore if you will not beleeve me yet beleeve the Lords oath, *Esay 45. 23. Unto mee shall every knee bow*, and doe you come to lord it over him, an quarrell, and fret, and sink and grow tullen, and vex, if the Lord stoop not unto your desires? No, no, you must and shall lie upon his threshold, nay he will make thee lay thy neck upon the block.

block, as worthy of nothing but cutting off, and then when this valley is filled, all flesh shall see the glory of the Lord, *Elay 40. 5.* Thus humiliation is necessary in this measure mentioned. Not that I deny any subsequent humiliation, after a Christian is in Christ, arising from the sense of Gods favour in Christ, then which nothing makes a Christian of in evangelicall spirit more ashamed of himself: yet dare not exclude this which is antecedent, arising from the spirit of power immediately subduing the soul to Christ, that it may bee exalted by Christ, *1 Pet. 5. 6.* It is true, all things that pertaine to life and godlinesse are received by faith, *2 Pet. 1. 3.* yet faith it selfe is a saving worke, which is not received by another precedent faith. Faith therefore is to be excepted, not onely as begotten in us, but as it is in the begetting of it in the conviction and humiliati- of every sinner. Hence see what is the great difference between the mercy of God, and the soul of many a man; if it be not some sin and hardnesse of heart under it, whereby he cares not for Christ, to deliver him, then 'tis some pride of spirit arising from some good he hath, whereby hee feels no need of Christ, hoping his own duties shall save him, or life is above Christ, and not under him, willing to be disposed of by him. And hence the Lord makes this the high way of mercy, *Levit. 26. 40.* if first they shall confesse their sinne, secondly, *humble themselves,* (both which I know the Lord must worke) then he will remember his Covenant. Look as it is with a vessell before it can be fit for use, it must first passe through fire, and the earth and drosse severed from it, then it must be made holy & empty, which makes it *vas capax*, a vessell capable of receiving that which shall be poured out into it; if (O Brethren) the Lord hath some vessells of glory which he

Use. 1.

he prepares before-hand, and makes capable of glory, *Rom. 9. 21. 22.* if the Lord doth not sever you from sinne in compunction, and empty you of your selves in humiliation, you cannot receive Christ, nor mercy, you cannot hold them; and if ever you misse of Christ by faith, your wound lyes here. How many be there at this day, that were once profane and wicked, but now by some terrours and outward restraints upon them, they leave their sins, and say they loath them, and purpose never to run riot as they have done, and hence because they think themselves very good, or to have some good, they fall short of Christ, and are still in the gall of bitterness, in the midst of all evill. It were the happiness of some men, if they did not think themselves to have some good, because this is their Christ. O you that live under precious means, and have many fears you may perish and bee deceived at the last: But why doe you fear? I know you will answer, Oh some secret and unknown sinne may be my ruine; It is true, and you doe well to have a godly jealousy thereof. But remember this also, not only some sin, but some good thou thinkest thou hast, and restest in without Christ, & lifting thee up above Christ, may as easily prove thy ruine, because a mans own righteousness rested in, doth not onely hide mens sins, but strengthens them in some sin by which men perish; *Trusting to ones owne righteousness, and committing iniquity are couples, Ezek. 33. 13.* Nor do I hereby run into the trenches of that wicked generation of the Familists, denying all inherent graces; evidence of favour from any Christian obedience, or sanctification in holy duties; or that a Christian should profanely cast off all duties, because they cannot save themselves by them: No, no, the Lord will search with candles one day for such sons

ns of darknesse, and exclude such foolish *Virgins* at they have neither *oyl* in their vessels, nor *light* their lamps : I onely speake of that good, that righteousnesse which is rested in without Christ, & is up men above Christ, which in deed and in truth is not true righteousnesse, but only a true shadow of it. And therefore as *Beza* well observes from *Rom. 9.32.* *Why did not Israel, that followed after righteousness attain it? Because they sought not by faith, but as it were by the works of the law: they were not fruits of sincere obedience to the law, but as it were the works of the Law; now saith the Apostle, ver. 33. is the stumbling-stone Sion. Christ will have all flesh vail, and be stript* ked, and made nothing before him, before they al ever be built upon him; now this men stumble they must bring something to him, they will not vile, emptinesse, and nothingnesse, that he may be to them; verily observe your selves and you shall see, if there be little humiliation, there is little of *Christ*; if much humiliation, much of *Christ*; if constant humiliation, uncertain fruition of *Christ*; if reall humiliation, reall possession of *Christ*; if false humiliation, imaginary fruition of *Christ*. Now it, you cannot perish if you fall not short of it, you must perish if you doe. Be exhorted before to lie down in the dust before the Lord, & under the Lord; nay, intreat the Lord that he would tread thee upon his wheel, and mould thy heart to his will; why will you rest in any good you have? O remember thy father was a *Syrian* ready to perish; and thy self polluted, an infinite endlesse evil. What good thou dost, is it not a polluted stream, of a more polluted spring? nay, suppose the Spirit works good in thee, yet is it not polluted by thy unclean heart? Nay, suppose any actions should be

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perfect

Use. 2.

perfect, yet remember that the Lord spared not the Angels that sinned; perfection present cannot satisfy Justice for pollution past. Cry out therefore, and say, O Lord, now I see not only that my sin is vile, but that my self and all my righteousness is vile also; and now though the Lord stands at a distance speaks no peace, hears no prayers, yet because thou art very vile, lie down under him, that if he will he may tread upon thee, and thereby exalt himself, as well as lift thee up, and exalt thee. Be not careless whether the Lord help or no, but be humbled, not to quarrell in case he should not: For,

1. Suppose thou art not onely miserable, but sinful, and the Lord (thou sayst) takes it not away, yet remember that to quarrell with God for withdrawing his hand, is a sinne also, *Lam. 3. 39*, and wilt thou adde sin to sinne?

2. Why art thou quiet and still when the Lord denies thee any common mercy? Is it not because the Lord will have it so? Now looke as wee say of him that hates sin as sin, that he hates all sin; so he that is meekned with Gods good pleasure in any one thing because of his good pleasure in it, upon the same ground will at least desire to stoop in every thing. Suppose therefore it bee the Lords good pleasure to deny thee mercy, I grant you may pray for it, yet with submission to the good will of the Lord, saying, the Lords will is good, but mine evil, otherwise, thou hast no meeknesse in any thing that art not meekly subjeet to his will in every thing.

3. The greatest pride that is in man, appears here; for suppose the Lord should deny thee bread or water, or clothes, was it your duty to murmur now? nay, was it not pride, if the heart would not lye down, and say, Lord I am worthy to have my bread pluckt from my mouth, and my cloath
from

from my back. Now if it be pride to murmur in case the Lord denyes you smaller matters, the offalls of this life, dost not thou see that its farre greater pride for thee to sink and quarrell with him, if he denyes thee greater, and the things of another life? is he bound to give thee greater, that doth not owe thee the least? Suppose a beggar murmur at thy door, if thou dost deny him bread, or a cup of drink, wilt thou not account him a proud stout beggar? but if thou givest him that, and then he quarrell & murmur at thee because thou dost not give him a thousand pound, or thy whole estate when he asks it, wilt thou not say, I never met with the like insolency? the Lord gives you your lives, blessed be his name, but you ask for treasures of grace and mercy, thousands of pounds, Christ himself, and all that he is worth, and the Lord seems to deny you, and now you sink, and grow sullen, and discontent, and quarrell, and murmur at God, not directly, but secretly, and slyly; may not the Lord now say; Was there ever such pride and insolency? And therefore as Christ spake of himselfe, *Ioh. 12. 24. 25. A corn of wheat cannot live unlesse it die first*; to know it, you shall never live with Christ, unlesse you die and perish in our selves, unlesse you be sown and lye under the rods of your own wretchednesse, faith will never bring up in such a soul. As 'tis in burnings, the fire must be first taken out, before there can be any healing; so this impatient spirit which torments the soul, must first be removed, before the Lord will heal thee

4. Consider the approaching times; I doe believe the Lord at this day is comming out to shake all nations, all hearts, all consciences, all conditions, and to teare and rend from you your choysest blessings, peace, and plenty, both externall and internall so; for there is need of it, our age grows full, and

H 2.

proud,

proud, and wanton, a mans price is saln in the market, unlessse his locks and new fashions commend him to the world. O consider when God comes to rend all from you, then you may finde a need of the exercise of this duty; it may be the time is coming wherein you shall have nothing to support your hearts, you shall finde rest in no way but this; I know assurance of Gods love may quiet you; but what if the Lord shake all your foundations and deprive you of that? what will you do then? and therefore as *Zephany, cap. 2. 3.* having foretold of the evil day, cries unto his hearers, *Seeke meeknesse ye mecke of the earth; seeke meeknesse;* So say I to you: for you will find all little enough. Come down from thy throne and be the footstool & threshold of Christ Jesus, before the dayes of darknesse come upon you; be content to be a cypher, a stepping-stone, the very offall of the world.

Quest.

But you will say, Wherein should I expresse this humiliation and subjection?

Ans. 1

2.

Be highly thankfull for any little the Lord gives *Lam. 3. 22. 23.* Be humble and judge thy self worthy of nothing when the Lord denyes and verily you shall finde the Lord Jesus ere long speaking peace unto you, and giving thee rest in his bosome, that now art quietly contented to lie still at his feet.

For some helps thereunto.

1. Remember whose thou art, *viz.* the Lord clay, and he thy Potter, and therefore may doe with thee *what he will, Rom. 9. 20.*

2. Remember what thou art, *viz.* a polluted vessel, a kind of infinite endlesse evil, as I have oft said see the picture of thy own vilenesse in the damned in hell who are full, and shall through all eternities pour out all manner of evil, *Job 40. 3. 4.*

3. Remember what thou hast been, and how long

ing thou hast made warre against Christ with all thy might, and heart, and strength; why should the Lord therefore choose thee before others, *Jer. 3. 5.* When as, (ask thy conscience) was there ever such a wretch since the world began as thou hast been?

4. Remember what thou wilt be : fit for none to Jesus Christ, good for nothing, but to pollute his holy name when thou medlest with it; and why should the Lord take up such a *dry leafe*, *Esay 64.* and breath upon such a *dry bone*?

5. Remember how good the Lords will is, even when it crosseth thine; hee shall have infinite glory by all his denials to thee of what thou wouldst; hee shall gaine *that*, though thou losest thy peace and sweetnesse, that good which thy foolish sinfull will desires at his hand, *Iohn 12. 27. 28.* and if so, blessed be his name, let God live, but let man die and Christ, that he may be exalted of vile man.

6. Remember the sweet rest thou shalt have by his subjection to the Lord; nothing is mans cosse, but mans will; a stubborn will like a stubborn heifer in the yoke galls and frets the soule; *carne meekenesse*, saith our Saviour, *of mee in taking my yoke on you, and then you shall finde rest.* Hell would not be hell, to a heart truly humbled. Sometimes you finde enlargements, when you are glad : sometime none, then you sike : Sometimes you have hope of mercy, then you are calm : sometimes you lose your hopes, when the Sea works : when the Lord pleaseth you, when you are well, but if a little crosse befall you, when your spring is muddy, and a little thing troubles : Oh bee humble and vile in thine own eyes, and verily such uncertain fits of peace and trouble are done, and the dayes of all your mourning are now ended.

Uſe. 3.

Of thankfulneſſe, to all thoſe whom the Lord hath truly humbled : Time was, when the Lord firſt convinced you, that ſo long as you could make any ſhift, finde reſt in any duties, you would never lye down at Chriſts feet, now the Lord might have left you to have ſtumbled at that ſtumbling ſtone and to have ſtuck in thoſe buſhes, but you may ſee that the Lord will ſave you even then when you would not be ſaved by him : and eſpecially take notice of two paſſages of Gods dealings with you wherein uſually you finde matter of diſcouragement, rather then of acknowledgment of Gods goodneſſe to you therein. 1. That the Lord hath withdrawn all feeling of any good, which it may be once you felt, and that the Lord hath let out more of the evill of your hearts then ever you imagined was in them, nay ſo much evill that you think there is none like unto you, who haſt now no heart no power to ſtirre, think, deſire, will, or doe any thing that is good : O bleſſe the Lord for this, for this Gods way to humble, and empty, and make thee poore; the Lord ſaw (though it may be you did not) that you reſted in that good you felt, and was or would be lifted up by theſe, and therefore the Lord hath broke thoſe crazy crutches, tamſht now brought you down to nothing, made you like dry deſarts; all the hurt the Lord aimeth at in this, being only to humble you, and though theſe deſertions be bitter for the preſent, yet that by theſe he might do you good in your latter end : O brethren the Apoſtle ſtands at a ſtay and deſires the Corinthians to conſider, You ſee your calling, ſaith hee, 1 Cor. 1. Not many mighty, not many wiſe, but things that are not doth he call, that no fleſh might glory : The Lord, ſaith Moſes, Deut. 8. 2. 3. ſuffered thee to want, (that was the firſt) and then fed thee, that he might

Deut. 6.
19.

might prove thee and humble thee; remember this, saith hee: So say I to you remember this mercy, that when the Lord makes you worst of all (not really, but) in your owne eyes, that then the Lord is about this glorious work.

2. That the Lord hath kept you (it may be a long time too) from sight and sense of his peculiar love; one would wonder why the Lord should hide his love so much, so long, from those to whom he doth intend it; the great reason is, because there is in many a one, a heart desirous of his love, and this would quiet them, if they were sure of it: but they never came to be quieted with Gods will, in case they think they shall never partake of his love: but are above that, oppose and resist and quarrell with that, and humbled under that, the Lord therefore intending to bestow his favour onely upon a humbled sinner, he will therefore hide his face untill they lye low, and acknowledge themselves worthy of nothing but extremity of misery, unworthy of the least mercy: The people of God, *Lam. 1. 16.* cry out that *the comforter which should refresh their soul was farre from them*: what was Gods end in this? you shall see the end of it, verse 18. *The Lord is righteous,* (here the Church is humbled) *for I have rebelled;* or (as *Zanchius* reads it) *I have made his mouth utter,* that the Lord speaks no peace to me, but bitter things. The cause is in my own self; and therefore if he never comfort me, nor speak good word unto me, yet he is righteous, but I am vile; and you will finde this certaine, that as the Lord therefore humbles that he may exalt, so the Lord never refuseth to exalt (in hiding his face) but it is to humble. And is this the worst the Lord ayms at, and will you not be thankfull? why are you then discouraged when you finde it thus with you? doe not say the Lord

Lord never dealt thus with any as with me ; suppose that ; the reason then is, because the Lord sees, never had any such a high heart as thou hast ; but Ob be thankfull, that notwithstanding this, he will take the paines to take it down.

4.

Thus much for humiliation ; I come now to the fourth and last, which is Faith.

SECT. V.

The fourth and last act of Christs power, is the work of Faith.

THe Lord having wounded and humbled his Elect, and laid them down dead at his feet, they are now as unable to beleeve as they were to humble their own soules ; and therefore now the Lord takes them up into his own armes, that they lean and rest on the bosome of their beloved by faith. After *Joseph* had spoken roughly to his brethren, and thereby brought the blood of their brother to remembrance, and so had humbled them ; and then he cannot contain no longer, but discovers himself to them, & tels them, I am *Joseph* whom you wickedly sold, yet fear not ; so doth our Saviour carry it towards his Elect, when he laid them low ; now is the very season for him to advance the glory of his grace, he cannot now contain himself any longer ; but having torn and taken away that vail of sin and of the law from off their hearts, now they see the Lord with open face, even the end of that which was to be abolished, 2 *Cor.* 3. The explication of this great work is of exceeding great difficulty ; nothing more stirring then faith in a true Christian, because he lives by it, yet it is very little known ; as children in the wombe, that know not that navill string by which they principally live : I shall therefore be wary, and leaving larger explications, acquaint you with the nature of Faith, in this brief description of it.

Fait

Faith is that gracious work of the Spirit, whereby an humbled sinner receiveth Christ; or whether the whole soule cometh out of it selfe to Christ, for Christ and all his benefits, upon the call of Christ in his Word.

Before I open this particularly, give me leave to premise some generall considerations; Faith is the complement of effectual vocation, which begins in Gods call, & ends in this answer to that call, the Lord prevents a poor humbled soul, with his call, either not knowing how, or not able, or not daring to come; and then the soul comes, and hence *men called*, and *believing* are all one, *Rom. 9. 24.* with 33. Many a wounded sinner will be scrambling after Christ from some general reports of him, before the day and houre of Gods glorious and gracious call. Now for any to receive Christ, or come to Christ, before he is called, is presumption; to refuse Christ when called, is rebellion; to come and receive when called, is properly & formally Faith, and that which the Scripture stiles, the *obedience of Faith*, *Rom. 1. 5.* And now Christ at this instant is fully and freely given, on Gods part, when really and freely come unto and taken on our part.

This *receiving of Christ*, or *comming to Christ* are for substance the same, though the words be divers; the holy Ghost useth to expresse one & the same thing in variety of words, that our feebleness might the better understand what he meaneth. And hence in Scripture, *believing*, *comming*, *receiving Christ*, *rolling*, *trusting*, *cleaving to the Lord*, &c. set out one and the same thing; and therefore it is no wonder if our Divines have different descriptions of faith in variety of words; which if well considered doe but set out one and the same thing: and I

doe conceive they doe all agree in this description I have now mention'd; I know there are some who tread awry here, whom I shall briefly note out, and so passe on to what we intend,

1. The Papists, with some others of corrupt judgements, at least of weake apprehensions among our selves, describe Faith to be nothing else but a supernaturall assent to a divine truth, because of a divine testimony: *Ex. gr.* to assent to this truth, that Christ is come, that he is the Sonne of God; that he was dead and is risen again, that he is the Saviour of the world, &c. and to confirm this they produce *Mat. 16. 16. 1 Iohn 4. 3.*

Ans.

It is granted that this assent is in Faith, for Faith alway hath respect to some testimony; for man by his fall hath lost all knowledge of divine and supernaturall truths; hence God reveales them in his word; hence Faith sees them and assents to them, because God hath spoken them: to see and know things by vision, is to see things in themselves intuitively and immediately; but to see things by Faith is to see them by and in a testimony given of them, *Iohn 20. 20. Blessed is hee that hath not seen, (i.e. Christ immediately) but beleeveth, i. e. his testimony, and on him in it; this assent therefore is in Faith (for we must believe Christ before wee can believe in him) but this comprehends not the whole nature of Faith; I mean of that Faith we are now speaking of, viz. as it unites us to Christ, and possesteth us with Christ. For,*

1. This description placeth Faith onely in the understanding, whereas 'tis also in the will, as the words *trusting, rolling, &c.* intimate.

2. This assent is meerly generall, without particular application, which is ever in true Faith, *Gal. 2. 20.*

3. This

3. This is such a faith, as the devils may have, *James*, 2. 19. and reprobate men may have, *2 Pet.* 2. 20. 21. *Heb.* 10. 26. There is a wilfull refusing of the known truth.

4. It is the Papists aym to vilifie faith hereby, by describing it by that which is one ingredient in it, but excluding that which is principall; thole phra-
ses therefore of *believing Christ is come in the flesh*, *1 Iohn* 4. 3. and that *he is the Sonne of God*, *Mat.* 16. 16. as if this were the only object to faith, are not to be understood exclusively, excluding other acts of faith, which the Scripture in other places sets down clearely; but inclusively, as supposing them to be contained herein: for as we in our times describing faith by relying upon Christ for salvation, doe not exclude hereby our believing that he is the Messiah; but we include it, or suppose it, because that is not now questioned, the truth of the Gospell being so abundantly cleared; so in those times, they described Faith by one principall act, to believe that he was the Son of God, and come into the flesh, because this was the main and principall thing in question then: and if the Lord had not set our faith by other acts in Scripture, we should not vary from our compasse in such expressions in the Word in these dayes: for their faith then, is exemplary to us now; because the Word doth more fully set it out in more speciall acts, hence wee set it out also by them; for 'tis evident, as the Jewes did believe in a Messiah to come, so they did also believe, and look for all good from him, *Iohn* 4. 25. *Hee will teach us all things when he comes*: and therefore their faith did not confine it self to that historicall act that a Messiah should come, or that this was the Messiah, but they did expect and look for all good from him: And hence the Apostle expounding this say-

Rom. 10.9.10 ing, viz. believing that Christ is dead and risen againe, we shall hereby be saved : *If thou believest (saith he) with thine heart this truth, thou shalt be saved.* Now to believe with the heart, as it doth not exlude assent, so it necessarily includes the acts of the will and affections in relying upon him, and comming to him. And hence, when *Peter* had made that confession, *Act. 16. 16.* Christ telshim *Thou art Peter; i.e.* a stone resting upon the rock, (as some good Interpreters expound it) and therefore *Peters* faith did not exlude these principall acts of resting on Christ, cleaving to Christ, but did include and suppose them.

2. Some run into another extreame, and make faith nothing else, but a perswasion or assurance that Christ dyed for me in particular, or that he is mine. That which movesome thus to think, is the universal redemption by the death of Christ; they know no ground or bottom for faith but this Proposition, Christ dyed for thee, and hence makes Redemption universall : And hence the Arminians boast so much of their *Quod unusquisque tenetur credere, &c.* But 1. This is a false bottom, for Christ hath not dyed for all, because he hath not prayed for all, *Iohn 17. 3.*

2. This is a sandy bottom and foundation which when a Christian rests upon, it shakes under him, when the soul shall think, though Christ hath dyed for me, yet no more for me, then for *Judas*; or thousands of reprobates now in hell. Indeed after faith, a Christian is bound to beleve it, as *Paul* did, *Gal. 2. 20. 1 Cor. 15. 1. 2.*

I conceive therefore those holy men of ours who have described Faith by assurance, have not so much ayimed at a description of what Faith is in it self, as it possesseth us with Christ; but of what degree and extent

extent it may be, and should be in us; they describe it therefore by the most eminent act of it, in full assurance: and therefore consult with the Authors of this description, and enquire of them, Is there no doubting mixt with faith? Yes, say they, mans doubtings sometimes are even unto a kinde of despair, but then (say they) it should not be thus. The Papists commend doubtings, and deny assurance, place faith in a general assent; our champions that were to wraastle with them, maintained it to be a particular application, (and not only a generall assent) and that with a full assurance of perswasion, which being the most eminent act of faith, excludes not other inferiour acts of it, which as they are before it, so may possesse the soul with Christ without it. Although with all, it is certaine, that there is no true faith, but it hath some assurance, of which afterward.

Let me now come to the explication of the description given, where note these five things.

1. The efficient cause of Faith, it is a work of the Spirit.
2. The subject, or matter in which it is seated, viz. the soule of an humble sinner.
3. The forme of it, viz. the comming of the whole soule to Christ.
4. The end of it, viz. for Christ and all his benefits.
5. The special ground and meanes of it, viz. the Call of Christ in his Word.

1. The efficient cause of Faith.

Faith is a gracious work of the Spirit of Christ, the Spirit therefore is the efficient cause or principall workman of Faith; the Spirit doth not beleeve, but causeth us to beleeve; 'tis not *principium quod*, the principle which doth beleeve, but *principium quo*, the principle by which we doe; the souls

souls of all the Elect (especially when humbled) are, of all other things, most unable to beleeve: nay look as before compunction and humiliation, Satan held the soul captive chiefly by its lusts and sins; so now when the Lord hath burnt those cords, and broken those chaines, all the powers of darknesse strengthen themselves, and keep the soul under mightily, by unbelief. What doe you tell me of mercy? (saith the soul) 'tis mercy which I have continually resisted, desperately despised; why doe you perswade me to beleeve? Alas! I cannot; tis true, all that which you say is true, if I could beleeve, but I cannot see Christ, I cannot come at Christ, I seek him in the meanes, but he forsakes me there, and I am left of God desolate; and here beloved, the soule had not formerly so many excuses for its sin, as now it hath clouds of objections against beleeving; the Spirit therefore takes fast hold of the soules of all the Elect, drawes them unto Christ; and therefore it is called *the spirit of faith*, 2 Cor. 4. 13. and that by an omnipotent and irresistible power, *Esay 53. 1. Who hath beleeved? & to whom is the arm of the Lord revealed?* that the soul must and shall beleeve now. *Compell them to come in*, saith the Lord of the Supper, *luke 14. 23.* This the Arminians will not beleeve, for (say they) the Question is not, Whether we are enabled to beleeve by grace? but, Whether it be after this manner, and by this meanes, *viz. modo irresistibili?* Consider therefore these Reasons, to clear this point.

Rom. 8.
28.

1. Whence doth our call and comming to Christ arise, but from Gods immoveable and unchangeable purpose? the Lord therefore must either alter his purpose, or prevail with the soul to beleeve, and over-power the heart thereunto.

2. Is not Christ Jesus bound by office and promise

mise to the Father to bring in all his lost scattered sheep, that so the Father and he may be glorified in them? *Iohn 10. 16. Other sheep I have, those I must bring home, and they shall hear my voyce.* You that complaine you cannot beleeve, say that you have no heart to beleeve, the Lord must fetch you in; and you shall hear the Bridegrooms voyce with joy.

3. Is not the act of beleeving wrought by a creating power? *Eph. 1. 9. Eph. 3. 10. Esay 57. 18. 19. I create the fruit of the lips peace, peace to him that is near, and as far off:* and is not a creating voice irresistible, though there be nothing for it to work upon? so though you have no ability, heart, head, or strength to beleeve, yet the Lord will create the fruit of the lips of Gods Messengers Peace, Peace.

4. Doth not the Lord let in that infinite and surpassing sweetnesse of grace, when he works the soul to beleeve, standing in extreame need of that grace, that it cannot but come & cleave to it? *Psa. 63. 2. 3. I long to see thee, saith David, for thy loving kindness is better then life;* it is impossible for a man to cleave to his life? much more to that which is better then life; the light is so clear, it cannot but see and wonder at grace; the good is so sweet, it cannot but tast and accept what God so freely offers; and therefore the poor Canaanitish woman, *Mat. 15.* could not be driven away, though Christ bid her in a manner be gone; but she made all the objections against her arguments for her (as usually faith doth, when under this stroak of the Spirit) *The violent take the Kingdom of heaven by force;* the Spirit puts a necessity upon them, and irresistably over-powers them, and this is the cause of it.

And is not this matter of great consolation to all those who feel themselves utterly unable to beleeve? you

Psa. 36.
7.

you think the Lord would give peace and pardon, life and mercy, if I could beleeve; Oh confider the Lord hath overtaken in the Covenant of Grace to worke in all his the condition of the Covenant, as well as to convey thee good of it. *Ier. 31. 31. 32. 33. 34.* He hath done this for others by an irresistable power, *Heb. 12. 1. 2.* Looke up to Iesus the author and finisher of your faith, hee came out of his Fathers bosome, not only to give life by his death, but to enable his to eat and close with him by Faith, that they might *never dye, Iohn 6. 50.* so the Lord may work it in thee; it is true also, he may not, yet it is unspeakable comfort to consider, that if the Lord had put it over unto thee to beleeve, it is certain thou shouldst never have beleeved, but now the work is put into the hand of Christ; that which is impossible to thee, is possible, nay easie, with him; he can comprehend thee, when thou canst not apprehend him: this is exceeding sweet when thy body is sick, & soul is deserted, incredible things to be beleeved, are propounded, an impossible work to thy weaknesse urged, upon pain of Gods foret & most unspeakable wrath; to consider it is not in me, but in the Lords own hand, and it is his office, his glory to work faith, and as the Apostle speaks, *to shew mercy unto them that are shut up,* not only *under sin,* but also *unbelief;* *Rom. 11. 32.* But why hath the Lord made thee feel thy inability to beleeve? truly the end of our wants is not to make us sin and shift for our selves, but to ask and seeke for supply, and the end of the continuance of those wants is, that we should continue to ask and seek. And dost thou think thou shalt seek to the Lord by his own hand to create faith, & fetch thee in, and will not the Lord take his time to work it? *He that beleeves,* saith the Apostle, *Rom. 10. 11,* *shall not be ashamed;* why so? *because the Lord,*

ord, saith he, *who is over all, is rich unto all that call upon him, ver. 12.* If thou hast not a heart, shut it from asking of it, the Lord who hath power, hath not a heart shut up towards thee from working it.

But withall be thankfull exceedingly, all you whose hearts the Lord hath drawne and overcome; he came to his owne people the Jewes, and would not have gathered them, but they would not, and therefore he forsook them, and left their habitations desolate; Oh how oft would the Lord have gathered you, and you would not! yet the Lord hath not forsaken you, but called you in whether you would or no; the Lord hath taken many a man at his first word, and left him at the first repulse, shaken off the dust of his feet against him presently, *Mat. 10. 4.* without any more intreaties to accept of mercy; yet thou hast not onely refused, but even crucified the Sonne of God, yet he hath not been driven from thee, but his bowels have been oft kindled together, when hee hath beene ready to give thee up: when thou hast beene under the hedges, and in the high wayes that lead to death, and didst never think of him, nor didst desire him, yet he hath compelled thee to come in; he hath made thee feel such an exceeding need of him, and made himselfe so exceedingly sweet, that thou hast not beene able to resist his love, but to cry out, Lord thou hast overcome me with mercy, I am not able to resist any more, by which is more wonderfull, when thou hast beene gathered, and gone from him, and lost thy life and him also againe, and it may be hath been defended at him; yet he hath gone before thee into Galilee, and gathered thee up when thou hast been water spilt upon the ground; what should bee the cause of this, but onely this? the worke of which lies upon him, both to begin and finish; he must

K

gather

Object.

Ans^r, I

gather in all his lost sheep, and therefore he hath forth an irresistable power of his Spirit upon the heart, which must carry thee captive after him.

I am afraid my faith hath been rather presumption, a work of my own power, then faith wrought by the Spirits power; how may I discern that?

If you are wrapt up in Gods Covenant, if a promise be actually yours, it is no presumption to take possession by faith of what is your owne; dost thou seriously will Christ, and resolve never to give him the Lord rest, untill he give thee rest in him? see, Rev. 22. 17. *Whoſoever will let him, take of the water of life.* Dost thou thirst after Christ? thou read *Eſay 55. 1. 2. 3. John 7. 37. If any man thirst, let him come unto me, and drinke. Whosoever will, he shall take of the water of life freely.* What faith saw their faith, Mat. 9. 1. 2. *What faith saw their faith, Mat. 9. 1. 2. What faith saw their faith, Mat. 9. 1. 2. What faith saw their faith, Mat. 9. 1. 2.* he? *Son be of good cheere, thy finnes be forgiven thee.* the word signifies, be confident. It is no presumption to beleeve pardon of finnes now thou art come unto me; not onely for the healing of thy body, but especially for pardon of sinne. It is the great sin of many Saints, when they doe thinke, and beleeve, and come to Christ, and so are under the promise of grace; yet they thinke it presumption now to beleeve and take possession of all those Treasures that be in Christ, but looke that the Lord should first make them feeble, and then they will beleeve; whereas faith should now receive and drink in abundantly of the fulnesse of Christ: shall it be accounted presumption for any man to eat his own bread, and drinke his own drink, and put on his own cloathes, the promise makes Christ and all his benefits your own, therefore it is no presumption to apply the promise.

2.

Suppose you cannot finde your selfe within the promise, and you see no reason to beleeve, once you have the Lords call and command to beleeve,

oe you now in conscience and obedience to this
ommand, or to Gods invitation and intreaty in the
Gospel, beleve, because thou dardest not dishonour
God by refusing his grace? thou dost therefore ac-
cept of it, this is no presumption, unlesse obedience
e presumption; nay, the most acceptable obedi-
nce, which is the *obedience of Faith*; *Iohn 6. 38.*
or what was the ground on which those 3000. be-
lieved? *Acts 2. 38. 39. &c.* Peter said, Repent
that you may receive remission of sinnes; now what
allowses? they that gladly received the word, were
baptized: O that word, repent, i. e. as Beza ex-
pounds it, return to God and come in, was a most
sweet word to them, and therefore they received it;
this was no presumption, either for Peter to exhort
them to repent, or for them to take the Lord (as that
holly man said) at his first word. I know there is
objection to the Gospel arising onely from slav-
fear and carnall hopes, *Psal. 66. 3. Psa. 18. 44.*
this may be in presumptuous reprobates, but there is
objection arising from the sense of the sweetnesse
of exceeding goodness of Gods call and promise,
Gal. 1. 10. 2. 3. As a woman that is overcome with
the words of her loving suitor, the man is precious,
and hence his words are very sweet, and overcome
her heart to thinke, why should such a one as I be
sought upon, by one of such a place? it is no pre-
sumption now, but duty to give her consent: so it is
here; when the Lord is precious and his words [Oh
accept me, O come to me] are exceeding sweet; and
upon out of obedience gladly yields up it selfe
to the Lord, takes possession of the Lord, this is no
presumption, then to sanctifie a Sabbath, or
pray, or hear the Word, because the Lords com-
mands are herein very sweet.

of Repentance accompanies Faith, 'tis no pre-
sumption

3.

sumption to beleeve; Many know the sin, and hence beleeve in Christ, trust to Christ, and there is an end of their faith; but what confession and sorrow for sin, what more love to Christ follows this faith truly none; nay their faith is the cause why they have none; for they thinke, if I trust to Christ to forgive them, he will doe it, and there is an end of this businesse. Verily this hedge faith, this bramble faith that catches hold on Christ, and pricks and scratches Christ by more impenitency, more contempt of him, is meere presumption, which shall one day be burnt up, and destroyed by the fire of Gods jealousy. Fie upon that faith that serves onely to keep man from being tormented before his time. Your sins would be your sorrows, but that your faith quietes you. But if faith be accompanied with repentance, mourning for sinne, more esteem of Gods grace in Christ, so that nothing breaks thy heart more then the thoughts of Christs unchangeable love to one so vile, and this love makes thee love him much, and love him the more; as thy sinne encreaseth, so thou desirest that thy love may encrease, and now the streame of thy thoughts runne, how thou mayest live to him that dyed for thee. This was *Maries* faith, who sate at Christs feet weeping, washing them with her Teares, and *loving him much, because much was forgiven*; who though she was accounted a presumptuous woman by men; and Christ himselfe suffered in his thought for suffering of her to come so neare unto him; yet the Lord himselfe clears her therein, and justifies her before God and men: many a poore beleever thinks, If I should beleeve, I should but presume, and spin a spiders web of Faith out of my own bowels: and hence you shall observe, this not beleeving stops up the work of repentance, mourning

and love, and all chearfull obedience in them; and on the contrary, if they did beleeve, it would bee with them as themselves thinke many times, If I knew the Lord was mine, and my sinnes pardoned, Oh how should I then blesse him, and love him, and wonder at him! how would this breake my heart before him! &c. Now I say, let all the worldudge, if that which thou thinkest would be presumption, be not rebellion, because it makes thee worse, and stops up the Spirit of grace in thee. Whereas true Faith which lets out those blessed springs of sorrow, love, thankfulnesse, humblenesse, &c. what is it be else but such a saving faith as is wrought by the Spirit, because it lets in the Spirit more abundantly into a dry and desolate heart?

2. The Subject or matter of Faith.

This is the second thing in the description of Faith, the soul of an humbled sinner is the subject or matter of Faith. I doe not meane the matter out of which Faith is wrought, (for there is nothing in man out of which the Spirit begets it) but that where Faith is seated. I meane also the habit of Faith, or the principle of it; for that is out of man in the Lord Jesus, who is therefore called *our hope*, as well *our strength*; the soule therefore is the subject of Faith, called *the heart*, *Rom. 10. 9.* compared with *Matth. 6. 21.* for we cannot goe or come to Christ in this life without our bodies, we are *here absent from the Lord*, *2 Cor. 5.* but the soule can goe to him, the heart can be with him, as the eye can see 1000 miles off, and receive the species or image of the things it sees into it, so the soule enlightned by Faith, can see Christ afar off, it can long for, chooseth, and rest upon the Lord of life, and receive the lively image of Christs glory in it; *2 Cor. 3. ult.*

If Christ were present upon earth, the soule (not the body) onely could truly receive him; Christ comes to his Elect onely by his Spirit, and hence our spirits onely are fit to receive him and close with him; thousands hear Christ outwardly, that inwardly are deafe to all Gods calls, their spirits feel not, tast not, feele not; it is therefore the *soule* that is the subject of Faith: and I say it is an *humble empty* soule which is the subject; for a full, proud, broken spirit cannot, nay will not receive Christ, as we have proved; and therefore *Luke 14.* the servant is commanded to bid the *poor, halt, and blind, and lame to, come in*; they would not make excuses as others did; they that were stung to death with *fiery Serpents*, were the only men that the *brason Serpent* was lifted up for them *to looke upon*, and to be healed, *Iohn 3. 14.* and therefore the promise doth not run, *If any man have wisdom let him aske it*, but *if any man want wisdom, I am. 1. 5.* so if any man want light, life, want peace, pardon, want Christ and his Spirit, let them aske, and the Lord will give away with your money if you come to these waters to buy, and take freely; *If any man would be wise let him be a foole*, (saith the blessed Apostle) an empty nothing; a soul in a perishing, helpelesse, hopeles condition, is the subject of faith; such only feel the need of Christ, are glad at the offer of Christ, and therefore such only can and will receive Christ, and come unto Christ by faith: and truly if we had but hearts, the consideration of this might be ground of great comfort and confidence unto all Gods people whose soules come unto Jesus Christ, for that which was in *Thomas, Ioh. 21.* is in all men naturally, we could see Christ with our eyes, and feel him with our hands, and embrace him (as *Mary* did) with our arms, if we could hear himself speake, we could

then beleeve as they said, if hee will come from the
 roffe, so we say, if he will come downe from hea-
 ven thus unto us, we will then beleeve; if we want
 as we feare wee may be at last deceived, because
 we want sense, and cannot come to close with our
 eyes and hands the objects of our faith; but Oh con-
 sider this point, wee are made partakers of Christs
 life, and salvation by him, onely, yet certainly by
 faith. Now this faith is not by seeing him with our
 eyes, coming near to him with our bodies, but com-
 ing to him with our soules; the soule is the seat of
 faith. Now this you may doe, though you never
 did see him, *whom though you see not, yet beleeve-
 ing you rejoyce*: this coming of the soul to Christ,
 both make a firmer union between thee and Christ,
 then if thou wert bodily present with him in Heaven.
 How many touched and crowded him, that never
 were truly united to him, or received vertue from
 him. If our soules were in the third Heaven with
 Christ, who of us would then doubt of our portion
 in? I tell you if our soules goe out of sin and selfe,
 unto Christ Jesus, and there rest, this makes you
 nearer to him, then if your soules were under his
 wing in the highest Heavens. The poore Sea-man
 when he is near dangerous shores, when he cannot
 go down to the depth of the Sea to fasten his Ship,
 yet if he can cast his Anchor twenty or forty fathom
 deep, and if that holds, this quiets him in the worst
 stormes; when we are tossed and cannot come to
 Christ with our bodily presence, yet if our soules
 can come, if our faith our anchor can reach him, &
 unite us to him, this should exceedingly comfort our
 hearts. *How should my soul come to Christ?*
 How, and where should my soul come to Christ,
 who is now absent from me?

Act. 10.

43.

1 Pet. 1.

8.

John 6.

64. 65.

Heb. 4.

18. 19.

20.

Object.

Answer.

Christ comes to you in his Word and Covenant
 of

of Grace, there is his Spirit, his truth, goodness, love faithfulness; receive this, you receive him; embrace this, you embrace him; as among our selves, you see great estates are conveighed and surrendered by Bond and Writings. *Acts 2, 41.* When they received the word, they received Christ, *Iohn 15. 7.* If my words abide in you, i.e. If I abide in you by my words, you shall be fruitfull.

H. b. II
II.

By the Word let thine eye pitch upon the person; doe not onely account the Promise true, but with *Sarah*, account him faithfull who hath promised; and then let thy heart roll it selfe upon that grace & faithfulness revealed in this word, lean upon the breast of this beloved: and thus the soule by the chariot wheels and wings of the Word, is professor of Christ in it, and carryed up to Christs Crosse, as dying, *Gal. 3. 1.* and from thence to his glory in his kingdom by it, *Heb. 10. 19, 12.* As a man that gives a great estate by some writing to us, wee beleeve it as if hee were present; and by this wee doe not onely beleeve the writing to be true, but the man to be faithfull & loving to us; and hereupon our hearts are carryed after the man himself, though afar off from us. Thus we ascend to Christ in the cloud of faith; as *Jacob*, though he could hardly beleeve, yet as soone as hee was perswaded *Joseph* was yet alive, his spirit presently revived, & it was immediately with him, before his body came to him: so 'tis with faith; the soul goes unto Christ, before our bodies & souls both together shal have immediate communion with him.

3. The form of Faith,

This is the third thing in the description of Faith; the coming of the whole soul out of it self unto Christ is the form of Faith, and that wherein the life and essence of it consists, & which doth difference is from all other graces of the Spirit. The first act of faith, as

it unites us to Christ, is not assurance that he is mine, but a coming to him with assurance, and hereby he is become mine. Come unto the waters, and so buy wine and milk, i. e. now make them your own. The weary and heavy laden shall not have rest, unless they come to Christ for it. Faith doth nothing for life, (for that is the law of works) it only receives him who hath done all for it, it comes out of all it hath or doth, (like Abraham that left his servants behinde him, when he went up to God in the Mount) unto Christ for life. Conceive it thus; Adam had a principle and stock of life in himselfe, in his own hand, and therefore was to live by this, to live of himselfe, & from himselfe, and therefore had no need nor rule of faith; he lived by the law of works; which the Apostlesets in a direct opposition to the Law of Faith; but Adam being now fallen, hath lost his life, and became not like the man that fell among thieves betwixt Jerusalem & Jericho, stript, wounded, & half dead, but wholly dead, Eph. 2, 1. so that let any man seek life from him self, it's impossible he should live: for if there had been a law that could have given life, our righteousnesse should have been thereby, Gal. 3. 21. Hence it followes, If any man will have life, hee must goe out of himselfe to another, viz. the Lord of life for it, Iohn 5. 40. Iohn 6. 27. 28. 29.

Now observe it, this very coming, this very motion of the soul to Christ, (a grace which Adam neither had, nor had power to use) is Faith; the Spirit of Christ moving or drawing the soul, the soul is thence moved, and comes to Christ, Iohn 6. 64. 65. The soul by sin is averted from God, and turns his back upon God; the turning or coming of the soul (not unto duties of holinesse, for that is obedience properly, but) unto God, in Christ againe, is properly and formally Faith. All evill is in mans selfe,

and

Isa. 55. 1

1. 2.

Mat. II.

28.

and from himselfe; all mans good is in Christ, and from Christ. The souls of all Gods elect, seeing these things, forsake and renounce themselves, in whom & from whom is all their evil, and come unto Christ, in whom & from whom is all their good. This motion of the soule between these extreames, through that vast & infinite distance that is between a sinfull wretched man, and a blessed Saviour, is faith; for by faith principally we *passee from death to life*, *Ioh. 5. 24.* The soul of a poor sinner wounded and humbled; sometime knowes not Christ, and then cryes out, as those, *Acts 2. 37. What shall I do?* Whither shall I go? sometimes dares not, sometimes cannot, it hath no heart to stir or come, it therefore looks up, and longs, and goes unto the Lord to draw it, like poor Ephraim, *Ier. 31. 18. Oh turn me Lord and then I shall be turned*, *Lam. 5. 21.* and this is lowest and least degree of Faith. But at some other time, the soul mourning for want of the Lord, the Lord comes unto it with great clearnesse, glory and sweetnesse of grace & peace; and hence the soul cannot but come & close with him, and cry *Raboni*, and say, Oh Lord, it is thy good pleasure to have respect to such a clod of earth, to tender such riches of grace to one so unworthy, and to bid, nay to beleech me to come & take? Lord behold I come: This is faith. Would you have a proof of it? Consider therefore these particulars, 1. Consider these Scriptures: *Ioh. 6. 35. I am the bread of life, hee that cometh to me shall never hunger, and he that beleeueth in me shall never thirst.* Where you see comming to Christ and beleeving in Christ are all one. So *Iohn 7. 37. In the last day of the feast the Lord Christ cryes out with much vehemency, If any man thirst, let him come unto me and drinke.* Now in the next ver. 38. our Saviour expounds this comming; for saith he, *He that beleeueth on me, out of his belly, &c.* So

So to come to Christ, as upon this to drink in of Christ's fullness, is beleeving in Christ. So *Heb. 11. 6.* the Apostle saith, *Without faith it is impossible to please God;* and then in rendering the reason of this, explains what he meant by *faith*, viz. to be our coming unto God, upon a double testimony, *beleeving first that he is, secondly, that he is a rewarder of them that seeke him diligently*, or (which is all one) who do come unto him. So *Ioh. 1. 12.* *So many as received him,* (which is all one with coming) *he adopted them as sons, even to them that beleeve in his name.* And hence we shall observe, that the Scripture doth not attribute our righteousness & life to our beleeving of Christ, but to our beleeving *on* Christ, *in* Christ, (a phrase peculiar to heavenly language, and therefore not found in any humane Writer) because it is not the bare beleeving of a testimony that saveth us, unless we so beleeve it, as to beleeve in Christ which cannot be but by comming to him, and as it were in him, or into him, our union with Christ being made compleate hereby.

2. That upon which the Lord promiseth life, and salvation, and mercy, cannot be workes, but faith, *Gal. 3. 21. Heb. 11. 6.* but throughout all the Old and new Testament, the Lord promiseth life and salvation to commers, or to them that return, *Ier. 3. 12. Ex. 33. 10. Leel. 2. 12. 13. Heb. 7. 25. Ioh. 5. 40.*

3. If unbelief be nothing else but a departing from God, faith can be nothing else but a comming unto God: but that is the nature of unbelieve, *Heb. 3. 12. Heb. 10. 38. Ioh. 6. 64. 65. 66. 67. 68. 69. Ioh. 12. 37. 38. 39. 40.* The Lords great plot is to gather all his elect under the wings of Christ, *Matth. 23. 37. Eph. 1. 9. 10.* and therefore calls them to come under them by the voyce of the Gospel. The coming under them therefore can be nothing else but faith, the

the proper obedience to the Gospel, as workes are under the voyce of the Law. Thus Faith is the coming of the soul to Christ. But you will say, Did not many come to Christ that were never saved by him?

Yes, many came to him with their bodily presence, that were excluded from him, *Iohn 6. 36.*

But you will say, Doe not many mens souls come, are not many mens hearts moving towards Christ, and yet excluded from Christ? Doe not many cry Lord, Lord? are not many enlightned and taste of this heavenly gift, and yet fall away? I confesse 'tis very true, and therefore it is set down in this description of Faith, that it is the comming of the whole soul unto Christ. Never did any yet come to Christ and receive him with their whole soules, with all their hearts, but they had fruition of him, and blessednesse by him; Faith therefore is not the comming of the soul, but the coming of the whole soule unto Jesus Christ; and this you may be establisht in upon these grounds,

1. The Scripture expressly calls for this, *Pro. 3. 5. Trust in the Lord with all thy heart, Acts 8. 37. If thou beleevest with thy heart thou shalt be saved Joel. 2. 13. Turne unto the Lord with all your hearts, Ier. 29. 13. You shall finde the Lord when you seeke him with your whole hearts.* As when we have a great gift to bestow, and we ask a poor man to whom we intend to give it, whether hee will accept of it or no? Yes, saith he, with all my heart; so 'tis here, the Lord asks those he intends to bestow his Son upon, and saith to them, You have lived thus long without him, and thus long abused him, will you now have him, and accept of him? Yes Lord with all my heart; this is all the Lord requires. Doth the Lord require no more of me, but to come? Lord, this voyce is most sweet, I come with all my heart, I come.

2. Be-

2. Because Christ is worthy of the whole heart, all must bee sold away to buy this field, this treasure, Mat. 13. 44. *He that loveth father or mother more then me, is not worthy of mee.* A filthy lust, a base harlot hath had thy whole heart, and dost thou thinke the Lord Christ will have it divided? is not one heart too little for him? are not ten thousand souls to few to embrace him, or cleave to him? 3. Because without this your coming to him is but fained, *Ier. 3. 10 They return to me not with their whole heart, but fainedly,* To cleave to Christ and a lust, to Christ, and a proud heart, cannot be unfained Faith, to goe to your lusts in time of peace, and fly to Christ in times of extreamity, is damnable hypocrisie. When conscience troubles you, you then goe to Christ to ease you, and when your unruly wills and lusts troubles you, you goe to the world to ease you, and so your hearts are divided, and you come not wholly and onely unto Christ for rest. Beleeve it, it is such a Faith by which you may, as *Samuel* did on *Sauls* garment, take hold of him, but the Lord will never take hold of you. Set a branch in the stock, if it stayes loosely in it, it will wither in time; and this is the great cause of withering Christians, and of so many Apostates in these evill times. Those that came to Christ, *Iohn 6.* and followed him for a time, but afterward fell away, *ver. 66.* what was the reason of their fall? *viz.* when they were offended at Christ, they knew whether to go from Christ; but what faith *Peter*? *Lord, Whither should we go?* *ver. 68.* If you lay the pipe that are to convey water from a full fountain, but one foot, or one inch short of it, there cannot bee any water derived from thence. Oh beloved, what is the reason, that many a mans faith doth him no good, derives no life, spirit, bloud, efficacy, peace, power from the Lord Jesus?

is

is it because Christ is a dry Christ, and unwilling to communicate? No, no, the wound is in their faith, that pipe is laid but halfe way to him, they tall one foot short of him, their souls come, but their *whole* souls doe not come to him, and hence they never reach Christ; they lye not in Christ, and therefore receive not from Christ, Christ is precious, (here there souls come) but not exceeding precious, *preciousnesse* it selfe, as the word is, *1 Pet. 2. 7.* (here the whole soul doth not come) they cleave to Christ, & rest upon Christ, (here their souls come) but they cleave not to *Christ* only, (thus their whole souls do not come.) (4. If the whole soul by unbelief departs from God, then the whole soul must returne and come again unto God

Psal. 62. 5.

5. If the want of this be the great cause why men are rejected of God, then the whole soule must returne to him: but this is the cause why all men under the meanes are rejected of God. *Israel would none of me, i. e.* would not be content alone with mee, would not *take quiet contentment in me*, (as the Hebrew word signifies) the Lord was not good enough for them; but their hearts went out from him to other things, and therefore *the Lord gave them up to their own hearts lust, and they walked in their own counsels.* The woman that forsakes the guide of her youth, and sets her heart as much upon other men as her husband, is an Adulteresse, for which only she shall have a bill of divorce.

Psal. 81
12. 13.

6. Because as the Gospel first reveales Christ to the minde, and then offers him to the will, so faith which runs parallel with the Gospell, first sees Christ, (there the mind, one part of the soul, goes out) then receives Christ gladly, (there the other part, the will, goes out) & so the whole soul comes to Christ. The Gospel comes to all the Elect, first in great

great clearnes & evidence of the truth of it, *1 Thes. 1.5.* to which the understanding assents, and is persuaded of; secondly, in great grace and goodness, surpassing beauty and sweetness, *Lam. 3. 24.* with which the will is drawn, & so the whole soul comes unto Christ: for the Gospel is not only true, but glad tidings to all the elect, especially when humbled at Gods feet, *1 Tim. 1. 15.* in whom, saith the Apostle, *Eph. 1. 12. 13.* you beleeved, after that ye heard the word of truth, (there is the object of the understanding) the Gospel of your salvation, (there is the goodness of it, the object of the will) so that the whole soul is drawne to Christ in the work of faith. Hee that understands how *liberum arbitrium* may be in two faculties, must not wonder, if one grace be seated in both faculties of understanding & will; no grace can be compleatly seated in divers faculties, but gradually, and imperfectly it may; the work of faith is not compleat, when the understanding is opened only to see & wonder at the mystery of mercy in the Gospel; but when the will adheres & clasps about that infinite and surpassing good it sees, then it is perfected and not before, *Ioh 6. 40.* And this is the reason why saving faith (as it is called) doth not look only to a bare testimony and assent unto it, as humane faith doth; because in the Gospel not only divine truth is propounded to the minde to assent unto; but an infinite and eternal good is offered to the heart and will of man to embrace, and thence it is that it is not sufficient for a Christian to beleeve God or to beleeve Christ, but he must also beleeve in him, or else he cannot be saved; the object of beleeving of him being *verum*, or truth; the object of the second, *bonum*, or good: take heed therefore a poor lost sinner, undone in its owne eyes for ever, not knowing what to do, unlesse it be to lye down, and

and lye still at Gods feet as worthy of nothing but hell; what doth the Lord now doe? the Lord Christ by his Gospell first lets in a new light, and it sees the Lord Jesus there bleeding before its eyes, and held forth as a propitiation to all that beleeve, to all that come to him; the minde sees this mystery, this exceeding rich grace and free mercy, and thinks happy are they that share in this mercy, but will the Lord look upon such a nothing as I? can such infinite treasures be my portion? the Lord therefore calls and bids him come away and enter into the possession of it: Thy sins indeed are great, saith the Lord, yet remember, bloud-thirsty *Mannessah*, persecuting *Paul*, was pardoned; Nay remember my grace is free, for whole sake I invite thee: I beseech thee to come in, thy wants indeed are many, yet remember that thou hast therefore the more need & more cause to come, and that it is I that have made thee empty & poor on purpose, that thou mightest come: it is true, I have an eternal purpose to exclude many thousands from mercy, yet my purpose is unchangeable, never to cast off any that doe come for it; I never did it yet, I will not do it unto thee, if thou dost come: it is true many may presume, yet it is no presumption, but duty to obey my great command; and it is the greatest sin that ever thou didst, or canst commit; now to reject it, and refuse this grace: come therefore poore, weary, lost, undone creature. Hereupon the heart and will come, and rest, and roll themselves upon these bowels, and there rest, thus the whole soul comes, & this I say again is Faith. Just as it is with the load-stone drawing the iron, who would think that iron should be drawn by it? but there is a secret vertue coming from the stone which drawes it, and so it comes and is united to it; so who would think that ever such an

iron.

on heavy earthy heart should be drawne unto Christ? yet the Lord lets out a secret vertue of truth and sweetnesse from himself, which drawes the soule to Christ, and so it comes.

May not the consideration of this bee of great consolation to those that want assurance, and therefore thinke they have no faith? Oh remember that thou comest unto Christ, as that poore woman of *Canaan*, shee had no assurance shee should be helped of Christ, nay Christ tells her to her teeth, that hee would not cast *childrens bread* to such dogs, yet shee came to him, and looked up to free mercy, and claspt about him and would not away; you will say, Was this Faith? yes, our Saviour himselfe professeth it before men and Angels, *Oh great thy faith, Matth. 15. 28.*

So I say unto all you poore creatures whom the Lord hath humbled, and made vile in your owne eyes, unworthy of childrens bread as dogs; yea you look up unto, and rest upon mercy with your whole heart; this is precious Faith in the account of Christ.

But how shall I know when the whole soule comes to Christ?

When the eye of the soule so sees Christ, and the heart so embraceth and resteth upon Christ, as that it resteth in Christ, as in its portion and all-sufficient good: many rest upon Christ that do not rest in him, that is, that are not abundantly satisfied with him; and hence their souls go out of Christ to other things to perfect their rest, & so their hearts are divided between Christ and other things; O fear this, saith the apostle, *lest there being a promise lest us of entering into his rest, any of you fall short of it*; for (saith he) *they that have beleevd do enter into rest, ver. 3.* so say to you; of all delusions, fear this, lest when you come

Object.

Answer.

Heb. 4.
1.

to Christ, and rest upon Christ for life and salvation, that you rest not in Christ : *I tell you*, saith Christ to those that came to him, and were constant followers of him, *Iohn 6. 53. Except you eat the flesh & drinke the bloud of the Son of God, you have no life in you* ; what is this eating and drinking ? verily, sipping and tasting is not properly eating and drinking, tasting your meat will not satisfie you, and therefore will not nourish life in you ; to eate and drinke Christ is to receive him, as to satiate and satisfie the soule with him : to quench all your desires, your hungering and thirsting in him ; untill thy soule saith, as he said in another case, *it is enough that Joseph lives*, so Lord I have enough now I have this love, this grace of Christ to be my portion ; now you rest in Christ. For if there be some great good a man enjoyes, if there be any good wanting in it, it is not possible that his whole heart should be set upon it : *Ex: gr:* a man hath food, but if he wants cloths, and his bread will not cloath him, his whole heart will not be set upon his food, but upon that which may cloath him also : so on the contrary if there be an eminent good, wherein hee findes all in one, no good out of it, that is wanting in it ; it is certaine that the whole soule is carryed after this good ; so it is here, when the soul so comes to Christ, as that it comes for all good to him, and so findes all good in him, that hee now onely supports the sinking soul, verily the whole soule is now come, because as it felt before it came all wants and evils out of him, so now it finds all fulnesse in him, and whither should the whole soule be carryed but after such a good ; when the Lord calls to the soule to come and take all with nothing, take all or nothing. And hereupon it comes and drinkes, as it is *Iohn 7. 37.* satisfiing it selfe there and professing, Lord I now desire no more

more, I have enough. Oh brethren, what faith there
 is among men at this day I cannot tell, but this I am
 sure was *Abraham* faith, *Gen. 17. 1.* and *Dauids*
 faith, *2 Sam. 23. 5.* and *Peters* faith, *John 6. 68.*
 and *Pauls* faith, *Phil. 3. 8. 9. Gal. 6. 14.* When the
 soule thus rests upon the rock *Christ*, the gates of hell
 may *avail*, but never *prevail* against such a one: he
 hath set the whole world at his heels, and sold
 himselfe out of all for this pearl, and this abundantly
 compenseth all his losses, such a one hath *Christ*
 sowne, and shall never be deprived of him again;
 the Lord never gives his elect any rest out of *Christ*,
 but they may finde rest at last in *Christ*. When thus
 the soule is entered into rest, the whole soule is drawn
 out, and this is the great reason why many men fa-
 ceious in their generations and times in the eyes of o-
 thers for Faith; yet rotten at the heart, and thence
 in *Apostates*, one proves covetous, another ambi-
 tious, another voluptuous, another growes conceit-
 ful, another growes contentious, another growes for-
 getfull. What is the reason of this? verily they did rest
 on *Christ*, but did never finde rest in *Christ*, and
 therefore their whole soule never came to him;
Christ after some time of profession grew a dry and
 barren *Christ* unto them, though at first they won-
 dered at him, and hee was very sweet unto them; and
 when they departed from him, as from an empty dry
 well in Summer time, where they found nothing to
 refresh them: but the Lord *Jesus* carryes it towards
 the faithfull; as *Elkanah* did towards *Hannah*;
 though she was in a fit, much vexed and troubled for
 want of children, yet because he loved her exceed-
 early, hee quiets her againe with this, *Am not*
I after unto thee then ten sornes? so though they
 be unquiet for some odde fits for want of many
 things, yet because *Christ* loves them, he brings
 them

Object.

them back unto their rest, saying, *Am not I better then all friends, all creatures, all abilities, all spiritual created excellencies?* and hereby they find rest to their soules in him again.

But is there any Believers heart so knit unto Christ but that there is a heart also after other vanities? doe they finde such rest in him, as that they finde no disturbance? is there not an unregenerate part and much unbeleef remaining? is any mans faith made perfect that the whole soule must come, or else there is no true Faith?

Answer.

It is true, there is an unregenerate and a regenerate part in a godly man, but not a heart and a heart (the note of a wicked man in Scripture phrase) there are disquietings in the hearts of Saints after that they be in Christ, even *Solomon* himself may sometime seek out of Christ for rest in his orchards and gardens knowledge and wisdom; yet there is a great difference betweene these that are in the Saints arising from the unregenerate part, and those that be in the wicked, arising from a heart and a heart, or a double heart; and this difference is chiefly seen in two things.

I.

A double minded man, who hath a double heart, makes not a daily warre against that heart which carries him away from resting onely in Christ; for Christ quiets his conscience, and the world comforts his heart. Christ gives him some rest; and because this is not full, his heart runs out to the creature, and to his lusts for more; and so betweene them both he hath rest, and he is quieted with this, because he feels what hee sought for: and therefore he must needs have Christ, else his conscience cannot be quiet, and he must needs have his lusts, his ease, and the world too, else his heart is most unquiet; but let him have both, he is now quiet, *Micah 3. 11. The priest teach for hire* (there the world quiets them) yet the

will lean upon the Lord too, because this also comforts them; what do they doe? do they make warre against this wofull frame? No, no, but blesse themselves in it, saying, *No evil shall come to us*; but a poore believer whose heart is upright, it is true, there are many runnings out of his heart after other vanities, and much unquietnesse of spirit, yet the regenerate part makes war against these, as Gods enemies, and the disturbers of the peace of Christs Kingdom. *Psa. 42. David professeth, his tears were his meat day and night, ver. 3. and his heart was wofully sunk and fallen, yet what doth he? first he chides himself; Why art thou cast down, oh my soul? and then secondly he makes his mone to the Lord of it, v. 5. 6. Lord my soul is cast down, oh Lord pity me; you shall see also, Psa. 73. 2. his eyes were dazled with the glory of the world and the wicked in it, that he had almost forsaken God; yet within a little while after he gets into the Sanctuary of God, and then loaths himselfe for such bruitish and foolish thoughts, and l oseth with God again, saying, Whom have I in heaven or earth but thee, v. 25. All the out-runings of the hearts of the faithful & their disquietnes of spirit therby, make them to returne to their rest again, and give them the more rest in the conclusion: David was a Bird out of his nest for a time, & therefore when he considered how the Lord had saved his eyes from tears, his soul from hell, returns again, & saith, Returne to thy rest, oh my soul; Ps. 25. 13. it is said, his soul shal dwell at ease, or (as the word signifies) shal lodge in goodnes; some hard worke full of trouble, some strong lust, or sad temptation, desertien, affliction, the Lord exerciseth the soul withall for some time, and so long as the soul is in heaviness and much wearinesse of spirit, as it is, 1 Pet. 1. 6. yet when this dayes work is done, when the sin is subdued, & the temptation hath humbled*

2.

Pc. 116.

7.

bled him, then a Beleevers soule shall lodge in goodnesse; he shall have an easie bed, and soft pillow to rest on at night; when have the faithfull sweeter naps in Christs bosome, then after Forrest troubles, longest eclipses of Gods pleased face? when doe their soules cleave closer to the Lord, then when they are ready to forsake the Lord, and the Lord them? Certainly fire is wholly carryed upward, when that which suppresseth it, makes it at last breake out into greater flame; *Peter* falls from Christ, yet he is *Peter*, a stone cleaving most close unto Christ, above all other the Apostles, because his fall being greater, his faith clave the closer to the Lord Christ for ever after it: *Solomons heart* certainly never clave so unseparably unto the Lord, as after his fall, wherein he did more experimentally find and feel the emptines and vanity of those things, wherein he did imagine before something was to be found; but he that hath a double heart, never enters into rest, but the longer he lives, the more common Christ, his truth, and promises grow; they are but fading flowers, whose beauty and sweetnesse affect him for a time; but they wither before the Sun set: and therefore the longer he lives, the lesse favour hee findes in these things, and therefore takes lesse contentment therein; the Lord Jesus and all his Ordinances grow more flat and dry things to him, and therefore though at first he might rejoyce (as *Johns* hearers, *John* 5. 35.) in these burning and shining lights; yet it is but for a season; at last he discovers himself, not by a renewed returning to his rest, but by a wearyish forsaking of it.

The Raven never returned to the Ark againe, because it could live upon the floating carrion on the waters; whereas the Dove finding no rest there, returns again. Fourthly, the end of Faith.

This is the fourth particular in the description of faith

Faith : The whole soule commeth to Christ, *For Christ and all his benefits* ; and this is the end of Faith, or of a Beleevers coming unto Christ : the end of Faith is sometimes exprest by a generall word *Life*, *Iohn 5.40.* but you must remember that hereby is meant the Lord of life first, and so all the blessings of life. The falsnesse and hypocrisie of Christs followers appeared in this, *Iohn 6. 26. you seek me*, Faith Christ, *for leaves*, that was their end; as many one in these dayes if they be in outward misery, seeke unto Christ for outward mercy, corn in time of famine, health in time of sicknesse, peace upon a wayward distresse, now they seeke to Christ for comfort and quiet, and so like many sick Patients desire the Physician, not to have him married to them, but for some of his Physick onely, to be healed by him: but what faith our Saviour to these persons, *ver. 27. labour not for the meat that perisheth*, what should be the end of their labour then? he telsthem, *but for that bread that endures to everlasting life*; what is this bread? see the 33, 35 & 48. verses, he tels them, *I am the bread of life*; seek for me therefore, come for me; and looke as none can have life from the bread, unless he first feed upon the bread it self, so none can have any life or benefit from Christ that comes not first to Christ for Christ. Conceive of this thus: God in Christ is the compleat object of Faith under a double notion; First, as sufficient, in being all we want unto us; Secondly, as efficient, in communicating all to us, and doing all for us. In the first respect, he is *Elhaddai*, in his promise; in the second respect, he is *Jehovah*, *Exo. 6. 3.* in making good his all-sufficient promise; hence faith comes to him for a double end, first that he would give himself & be all to it; secondly, that he would communicate all his blessings

sings and the benefits also, and so doe all for it. For in the covenant of Grace, the Lord doth not onely promise a new heart, pardon of sin, with the rest of those spiritual benefits, but, also himselfe, *I will be their God, and they shal be my people.* Hence Faith comes first for that which the Lord principally promiseth, *viz.* God himself, and then for all the rest of those heavenly and glorious benefits; and hence it is, if any man come for Christ himself without his benefits, & regard not the conveyance of them, as the Familists at this day doe, who abolish all inherent graces, and some of them all ordinances, because Christ is all to them; or if any come for the benefits of Christ without Christ himself, as many among ourselves doe, who never account themselves happy in him, but onely by some abilities they receive from him; neither of these come with a single eye, nor fixe a right end in their closing with Christ: you must first come for Christ himselfe, and so for all his benefits.

For establishing your hearts in which truth, consider these things.

1. Consider what drives any man to Christ. Is not sense of wants no main thing? now what are a Christians wants, when the Lord hath humbled him? are they not, first, want of Christ; and secondly, of all the benefits of Christ? *viz.* righteousness, peace, pardon, grace, glory, *Ioh. 16. 9.* If therefore the souls of all the elect feel a want of both, doth not Faith come to Christ for both? *Ioh. 4. 10.* *If thou knewest the gift of God, (i. e. the worth of him, and thy want of him) thou wouldest aske, and he would give thee water of life.*

2. What doth the Lord offer in the Gospel? is it not first Christ himself, and then all the benefits of Christ? *Esay 9. 6. 7.* *To us a Son is borne, to us a Son*

is given; in the receiving therefore of Christ by faith, what should the soul ayin at, but that it may have the Sonne himself, and so all his benefits with him?

3. Can any man have eternall life, that not onely hath not the benefits flowing from the Son, but that wants the Sonne himself? I am sure the Apostle expressly affirms it, *1 Iohn 5. 12. He that hath the Son hath life, he that hath not the Sonne hath not life*: Faith therefore must come for Christ himselfe: as in marriage the woman consents first to have the man, and so to have all other benefits that will necessarily follow upon this,

4. The happinesse of all the Saints consists in two things: First, union to Christ; Secondly, communion with Christ. Faith therefore pitcheth first upon Christ himself, that it may have sure & certain union to him (for our union is not unto any of the benefits flowing to us from Christ; wee are not united unto forgiveness of sins, nor peace of conscience, nor holiness, &c. but unto the person of the Son of God himself) & then secondly, cometh, for the communication of all the benefits arising only from union; as *Paul Phil. 3. 9. 10. esteems all things dung & loss, first, to be found in him, that so he might have his righteousness in iustification, & feel the power of his death and resurrection in sanctification, &c.* In one word, Faith first buys the pearl it self, & then seeks to be enriched by it; it finds the treasure of grace, glory, peace, mercy, favour, reconciliation in Christ, but then buys the field it selfe, that it may have the treasure also, *Mat. 13. 44.* The Lord Christs great desire is, that *all his might be with him to see his glory, Iohn 24. 17.* and so desires first to have him, & be for ever with him, & so to partake of that glory: the Lords great plot is first to perfect the Saints in Christ, *Col. 2. 10. ye are compleat in him*; then to make them like to Christ by com-

communicating life, grace, peace, glory from him, *Col. 3. 3. 4. 1 Ioh. 3. 1. 2.* Faith therefore first quiets its self in him, then seeks for life from him; it comes first for Christ, and then for all the benefits of Christ.

Oh that this truth were well considered, how would it discover abundance of rotten counterfeit faith in the world, some seeking for peace and comfort, and and catching at promises without seeking first to have the person of Christ himself: *in whom onely all the promises are Yea, and Amen.* Others despising the benefits of Christ, especially grace, holiness, and life from him; because (say they) *Christ is all in all* to them. Ask them, Have you any grace, change of heart, &c? *ush!* what doe you tell them of repentance, and faith, and holiness? they have Christ, and that is sufficient; they have the substance, what should they doe now with shadowes of Ordinances, Ministries, or Sacraments? they have all graces in Christ, why should they look either for being of, or evidence from any grace inherent in themselves? they have a living holy head, but Christs body they say is a dry Skeleton, a dead carcasse, & they are but dry bones; and is it so indeed? then look that God should shortly bury thee out of his sight; assuredly you that want and despise the benefits coming from him, shal never have part nor portion in him at the great day of Account; *Christ is a Saviour to save men from their finnes; not to save men and their finnes; Christ is King, and Priest of his Church, holy and separated from finnes, Heb. 7. 26,* and if you have any part or portion in him, hee hath made you *Kings and Priests also to God and his Father,* and hath not left you in your pollution, but *washt you from it in his own blood, Rev. 1. 5. 6. The law of God is written on the heart of Christ, Psa. 40. 8. with Heb. 10. 3. 6. 7.* and if ever he wraps you up in the covenant of Grace,

he will write his law in your hearts also, Heb. 8. 10.

Let all deluded Familists tremble at this, that in advancing Christ himselfe, and free grace, abolish and despise those heavenly benefits which flow from him, unto all the Elect. Let others also mourn over themselves, that have with much affliction beene seeking after Christs benefits, peace of conscience, holinesse of heart and life, promises to assure them of eternal glory, but have not sought first to embrace and have the person of the Lord Jesus himself.

Oh come, come therefore unto the Lord Jesus for Christ himselfe, and for all his benefits; I say for *all* his benefits. This is that which the Apostle prays for *with bended knees* for the Ephesians, *that they might* (not take in a little, but) *comprehend the height, depth, length, breadth of Christs love,* *that so they might be filled with all the fulnesse of God.* This is that which our Saviour expressly with much vehemency calls for, *John 7. 37. Let all that thirst come unto me, and drinke;* not sip and taste a little, as Reprobates and Apostates do, *Heb. 6. 4. 5. but drinke, and drinke abundantly,* as it is *Cant. 5.*

1. And observe it, that upon these very termes the Lord tenders grace and mercy, *Rom. 5. 17.* the Apostle doth not say, *They that receive a little, but abundance of grace, shall reigne by righteousness unto eternal life.* *Open thy mouth wide and I will fill it,* *Psal. 81. 11. 12.* And most certainly this is one principall difference between the Faith of the Elect and the reprobates, (and if I mistake not, the principal) the Elect close with Christ for that end, for which the Father offers him, which is, that they might possesse his Son, and all his benefits, and therefore come poor and empty, for all; the reprobate come not for all, but for so much and no more then will serve their own turne; in misery they would have Christ to deliver

Eph. 3.
14. 18.

ver them, but what care they for spirituall mercies ? in trouble of conscience, or after their double falls into filthy lusts and finnes, they come to Christ to forgive them and comfort them, but what care they for holinesse and a new nature ? some sins they would have Christ save them from, but they regard not redemption from all ; they cannot come to Christ, that all the powers of darknesse may be perfectly subdued, that their own finnes, and selves, concepts, and wills, may be led away captive by this mighty Conquerer ; that Christ in all his authority, grace, peace, life, glory, might be for ever advanced in them and by them. It was *Austins* complaint in his time of many of his hearers, that *Christum assequi*, to have Christ was pleasing to them ; but *sequi Christum*, to follow Christ, this was heavy. To close with Christs person, is sweet to many ; but to close with his will, and to come to him that he would give them a heart to lye under it, this benefit they desire not. All Christ is uselesse and needlesse ; but something from Christ is precious to them : for the Lord Jesus sake, beloved, take heed of this delusion ; If any thing hath bene bought for us at a deare rate, and cost much ; if the man should offer to hold any part of it back, we will not abate him any thing, we will have it all, because it cost deare ; I tell you pardon of sinne, peace with God, the adoption of sons, the spirit of grace, perseverance to the end, the kingdome of glory, the riches of mercy, have bene bought for you by a deare and great price, the precious blood of Christ ; and therefore if the justice of God should hold back any thing, or thy own beleeve tell thee these are too great and many for so vile a creature as thou art to enjoy, yet abate the Lord nothing ; say thou art vile, yet Christs blood that bought not some, but all these, is very precious, and therefore take them all

to thy self, as thy portion for ever, and *blesse the Lord*, as *David* doth, *Psa. 16. 7. that gaveth thee this counsell*. Whiles you are in peace, it may bee you may neglect so great salvation; but the time of distresse and anguish may come wherein you may feel a need of all, even of those hidden depths of mercy above your reach and reason; and therefore, as Bees, gather in your honey in summer time, and with *Joseph* lay up in these times of plenty, wherein the exceeding riches of grace is opened and poured out at your heels, for those times of approaching famine, and for those many years of spirituall desertion and distress, wherein you may thinke, can it stand with the honour of God to save such a poore sinfull creature as I am? what iron heart is not drawne by this love, for the Lord to invite you to possesse *All* or nothing? *Dives* in hell was desirous of a drop to coole his tongue, and behold the very depths and Seas of grace are opened for thee to come in and partake of, if the Lord *Jesus* should be offered unto thee to pardon some sinnes, but not all; to pardon all sins, but not to heale thy nature also; or to heale some back-slidings, but not all; to supply thy spirituall wants, but not outward also, as may be best for thee; or to supply outward, but not inward and spirituall; if hee should offer to doe thee good in this life, but not in death nor after death, you might refuse to come in; but when all is offered, all that mercy, which no eye ever saw to pity thee; all that love where-with *Abraham, David, Paul, &c.* were embraced, now to refuse to come up and possesse these; how can you escape the foretst vengeance of a jealous God, that neglect so great salvation? Oh Lord! what extremity of anguish and bitterneesse wilt thou one day bee in, when the contempt of this grace, glowing upon thy conscience, shall presse thee down

down with these thoughts, I am now under all misery, but I might have had *all* Gods grace, all Christs glory, but wretch that I am, I would not. Methinks if your owne good hereby should not draw you, yet the exceeding great glory the Lord shall have thereby, should force you to accept of all this grace; for if thou didst receive a little grace, beleeve a little mercy toward thee, this makes thee sometime exceeding thankfull, doth it not? and the very hope of more makes thy heart break forth into a holy boasting and glorying in Christ, *Who is a God like unto thee?* Suppose therefore you drank in all, and received all that which the Lord freely offers, should not the Lord be exceedingly magnified then? couldst thou containing thy selfe then, without crying out, *Oh Lord now let thy servant depart in peace, for mine eyes have seen, and my soule hath now possession of thy salvation?* wouldst not call to the hills, and Seas, and Earth, and Heavens, and Saints, and Angels, to break forth into glorious praises, & blesse this God.

Object.

But what have I to doe to come, that am so poor, and empty, and full of woes, and wants, and finnes? never was any so miserable, and blinde, and naked as I.

Answ,

If Faith commeth for all to Christ, and fetcheth all from him, then never be discouraged because thou hast nothing to begin unto him; let all thy wants and miseries be arguments and motives therfore to come unto him, *Rev. 3. 17. 18. Because thou art poore & naked, nay because thou knowest it not, and art not affected with it, therefore come unto me, and buy eye-salve, and gold, & white rayment. Lord pardon my sin, saith David, because it is great: have mercy upon me, for I am consumed with grief, & am in trouble. Let mercy & truth continually preserve me, for innumerable evils have compassed me round about.*

Psa. 35.
11. and
31. 9.
Psa. 40.
11. 12.
Hos. 6.
1. 2.

Let us returne

unt o

unto the Lord, because he hath wounded us, I am a dogge, therefore let me have crums, said the Woman of Canaan : Oh this is crosse to sense and reason, and we cannot beleeve while we are so exceeding poore, empty, vile, that the Lord should looke upon us; but beloved, you little thinke what wrong you do to your selves, & the Lord Iesus hereby : for by this meanes Christ is not so much exalted, nor the creature humbled, both which concurring in Faith, make those acts of faith most precious; for while you stand upon something, and would have something to bring to Christ, you hereby exalt your selves; but when you come with sense of nothing else but woes and wants, and see Christ now making of you welcome, Oh this is not onely mercy, but ravishing mercy. If you should come with sense of somewhat to Christ, and to see his love to you; you might glorifie mercy in the height, and length, and breadth of it, but not in the depth of it, unlesse you see it reaching its hand to you, when you are fallen into so low and poore a condition as nothingnesse and emptiuesse, and misery it selfe. And therefore do not come to Christ only for the benefits of the covenant, but for the condition of it also, when you feel a want of Faith it self, as *Hezekiah* did, *Isa.* 38. 14. *Lord I am oppressed, undertake for me, 1 Kings* 8. 57. 58. Doe not undertake to fulfill any part of the covenant, or any condition in it, or any duty required of thee, of thy selfe, but goe empty to Christ, and say as *David*, *Lord I will run the wayes of thy salvation, if thou wilt set my heart at liberty, Psal.* 119. 32. 33. *Quicken me, and I will call upon thy name. Psal.* 80. 18. Be strong in the Lord, and the power of his might, but not of thine owne.

But I come for all, and am never a whit the better, *Object.*
but as poor and miserable still as ever I was.

If

Answ.

Hof. 6.
2.3.

If the Lord keeps you poor and low, yet the same motive that made thee come, let it make thee stay; it may be the Lord sees thou wouldst grow full and lifted up if he should give thee a little, and therefore keeps thee low; better be humble then full & proud. *Let us goe unto the Lord, because he hath wounded, broken, and slain us.* But they might object, We doe come, but finde no help, no cure. It may be so; yet it is said, *After two dayes he will revive us, and the third day we shall live in his sight, and we shall know him, if we shall follow on to know him, ver. 6.* His goings forth are prepared as the morning, it may be *right* for a time, but the Sun of righteousness will arise gradually and gloriously upon thy soul.

Truly brethren, when I see the curse of God upon many Christians that are now grown full of their parts, gifts, peace, comforts, abilities, duties; I stand adoring the riches of the Lords mercy to a little handfull of poore beleevers, not onely in making them empty, but in keeping of them so all their days; and therefore come to the Lord poor, empty, naked, nothing, cursed in the sense of thy want of all things, for all things, and then receive with gladnesse, yet boldnesse and holy confidence, not onely pardon of some finnes, but of all; beleeve, answer not to some prayers, but all. Embrace in thy bosome not some few promises, but all. It is a great ease of conscience, When may a christian take a promise without presumption as spoken to him, and given to him in particular? and the rule is very sweet, but certain: When he takes all the Scripture and imbraceth it as spoken unto him, hee may then take any particular proper promise boldly; my meaning is, when a Christian takes hold & wrestles with God for the accomplishment of all the promises of the new Testament, when he sets all the commands before him, as his rule and compasse

compassion and guide to walke after, when he applies
 the threatnings to drive him nearer unto Christ
 the end of them; this no hypocrite can doe, this the
 saints should doe, and by this may know when the
 Lord speaks in any particular to them; goe I say a-
 gain therefore unto the Lord for all, and in the sense
 of all your emptinesse be abundantly comforted, that
 though you do not finde supply from Christ, yet you
 come unto the Lord Christ for it: it is a certain rule,
 you shall not alway want that good which you come
 to Christ to supply, nor alway be mastered with that
 evil which you come to Christ with, to take away:
 truly then be sure you come for *all*; otherwise you
 will not come truly; come first for Christ himselfe,
 and then (as I said) for *all* his benefits,

To conclude; this is the direct and compendious
 way of living by Faith, so much urged and pressed
 Gods servants: for to live by faith properly is to
 rest upon the promise in the want of the thing, or to
 apprehend the thing in the promise, *Heb. 11. 1.* now
 the promises are not given to the Elect immediately
 without Christ, but first Christ is given, *i. e.* offered
 in the Gospell and received by Faith, and then with
 in all things also; and therefore the Scripture runs
 thus, *Isa. 55. 1. 2. 3. 4. Come unto the waters and
 drinke, and then I will make an everlasting Cove-
 nant,* (which contains all the promises) *even the sure
 mercies of David:* the Apostle expressly disputes the
 order, and saith, *Where there is a Testament,* (con-
 taining Evangelical promises) *there must first be the
 death of the Testator,* *Heb. 9. 15. 16.* to whom wee
 must first come by Faith, before we can have right to
 the promise, *Heb. 7. 22. 25.* and *10. 16. 17. 18. 22.*
being justified by Faith, now we have peace with
 God, nay we have access to God, nay now wee are of
 the standing, now we hope in Gods glory to come, *Ro. 5.*
3. 4. all follows the first. M How

How shall a Christian therefore live by Faith? truly, first receive Christ and come to him for the end mention; and then thou maist be sure all other things shall be given to thee. As for example: dost want any temporall blessing? suppose it be payment of debts, thy dayly bread, proviſion for thy family, comfortable yoke-fellow, &c, look now through the Scripture for promiſes of theſe things, and let thy faith act thus; If God hath given me Chriſt, the greateſt bleſſing, then certainly he will give me all theſe ſmaller matters as may be good for me; but the Lord hath given me Chriſt, and therefore I ſhall not want, *Ps. 23. 1 The Lord is my ſhepherd*, ſaith David: what follows? *I ſhall not want*: there is the like reaſon for all other things, ſuppoſe it be in care of protection from enemies, if the Lord hath given me Chriſt, ſave me from Hell, then hee will ſave me from theſe fleſhly enemies much more: you ſhall ſee, *Eſay 37* a promiſe given that *Syria ſhould not prevail againſt Judah*; they doubted of this, how doth the Lord ſeem to aſſure them? you ſhall ſee, *ver. 14.* it is by promiſing a *Virgin ſhall conceive and beare a Son* and *his name ſhall be Emanuel*; this is a ſtrange reaſon (yet you may ſee the reaſon of it if you conſider the point) ſo *Eſay 9. 5. 6. The oppreſſors rod ſhall be broken. For unto us a Son is born, a Son is given*, ſaith they put to flight the Armies of Aliens, brought down the walls of Jericho, did wonders in the world; what did they chiefly look to in this their Faith? you ſhall ſee, *Heb. 11. 39. 40.* it was by reſpecting the promiſe to come, and the better thing Chriſt Jeſus himſelf, which we now ſee with open face, & therefore he concludes, *Heb. 12. 1. 2. 3. Having ſuch a cloud of witneſſes, that thus lived & dyed by faith, let us look unto Jeſus the Author and finiſher of ours.* The Prophet *Habakuk. Hab. 2. 5.* affirms, that the juſt

live by faith; What faith is that? consult with the place, you shall see it was in the promise of deliverance from the Chaldean tyranny, yet the Apostle Paul applies it to faith in Christs righteousness, and that truly, because if their Faith had not respected Christ himselfe, in the first place, they could never have expected any deliverance by the promise of deliverance from the *Chaldeans*, but thus they might,

Rom. 1.
17.

5. The speciall ground of Faith.

The last thing in the description of Faith is, that the soule thus comes upon the call of Christ in his Word; and this is the speciall ground of Faith, wherefore the soule comes to Christ: take a sinner humbled and broken for sin, he cannot prevent the Lord by coming of himselfe unto Christ, and therefore the Lord prevents him, by his gracious call and invitation to come in; *Whom God hath predestinated, them he hath called*, our translation from darknesse into Gods marvellous light is by being called. The soul is lost in humiliation, the Lord Jesus who is come to save that which is lost, seeketh it out in vocation, or calling: Sanctification is the restoring of us to the Image of God we once had in *Adam*, as corruption is the defacing of that Image, vocation is the calling of the soul unto Christ, this voyce *Adam* never heard off; he did not need any call to come to Christ, and therefore was immediately sanctified, as soone as he was made: but we need Vocation unto Christ, before we can be sanctified by Christ; we need this call to make us come to Christ, to put us into Christ, and therefore much more before we can receive any holiness from Christ; the ground of our coming by faith to Gods call, 2 *Thes.* 2. 13, 14. (*besent to salvation through sanctification, (the remote end of vocation) and belief of the truth, (the next end of it) whereunto he hath called you;* there is the ground of it,

Rom, 8,
30.

1 *Pet.* 2.
9.

The explication of this call is a point full of many spirituall difficulties; but of singular use, and comfort to them that are faithfull and called; I shall omit many things, and explicate only those things which serve our purpose here in these three particulars.

1. I shall shew you what this call is, or the nature of it:
2. The necessity of it,
3. How it is a ground of coming, and what kinde of ground for Faith.

1. The nature of this Call I shall open for your more distinct understanding in severall Propositions, or Theses. Our Vocation or Calling is ever by some word or voyce, either outward, or inward, or both; either ordinary or extraordinary; by the Ministry of men, or by immediate visions and inspirations of God. I speake not now of extraordinary call, by dreams and visions, and immediate inspirations, as in *Abraham*, and others, before the Scriptures were penned and published; nor of extraordinary call, by the immediate voyce of Christ: as in *Paul* and in some other of the Apostles: for these are ceased now, *Heb. 1. 1.* unlesse it be among people that want ordinary meanes, and elect infants, &c. whose call must be more then by ordinary meanes, because they want such means; wee speake now of ordinary call by the Ministry of men.

2. This voyce in ordinary calling home of the elect to Christ, is not by the voyce of the law, (for the proper end of that is to reveale sin and death, and to cast down a sinner) but by the voice of the Gospel bringing glad tydings; written by the Apostles, and preached to the world. Hee hath called you by our Gospel. These things are written that you might beleeve. By the foolishness of preaching, the Lord saves them that beleeve. I meane preaching at the first or second rebound,

2 Thes. 2

14.

1oh. 20.

31,

1 Cor. 1

21. with

26.

bound, by lively voyce, or printed Sermons at the time of hearing, or in the time of deepe meditation, concerning things heard; the Spirit indeed inwardly accompanies the voyce of the Gospel, but no mans call is by the immediate voyce of the Spirit without the Gospel, or the immediate testimony of the Spirit breathed out of free grace without the word, *Eph. 1. 12. 13.* And therefore that a Christian should be immediately called without the Scripture, and the Scripture only given to confirm Gods immediate promise, as a Prince gives his Letter to confirme his promise made to a man before; (as *Valdesse* would have it,) is both a false and a dangerous assertion.

3. This voyce of the Gospel is the voyce of God in Christ, or the voyce of Jesus Christ, although dispensed by men, who are but weake instruments for this mighty worke sent and set in Christs stread; but the call, the voyce is Christs; its the Lords call, *Rom. 1. 6.* it is certaine some of the messengers of Christ called the Romanes by the Gospel, yet *Paul* saith, *they were called by Christ Jesus, the dead heare his voyce and arise and live*; and when the time of calling comes, they listen to it as *his* call: and hence it is styled, *Heb. 3. 1.* because the Lord Christ from heaven speaks, takes the written word in his own lips, as it were, *Cant. 1. 1. 2.* and thereby piercet through the ears, to the heart, through all the noyse of feares, sorrows, objections against beleeving, and makes it to be heard as his voyce; the bowels of Christ now yern toward an humbled lost sinner, bleeding at his feet, therefore can containe no longer, but speakes & calls, and makes the soul understand his voice: so that this call is not a mean business, because the Lord Jesus himself now speakes, whose voyce is glorious.

4. The substance of this call, or the thing the Lord calls unto, is to *come unto him*: for there is a more

Iohn 5.
29.
2 Thes. 2
12. 13.

common calling (or as some terme it a particular calling) of men, as some to the *Masters* or *Servants*, *1 Cor. 7. 24. 20. 21.* or to office in *Church* or *Common-wealth*, as *Aaron, Heb. 5. 4.* and the voice there is to attend unto their work to which they are called. There is also a remote end of vocation, which is to holinesse, *1 Thes. 4. 7.* and unto glory also, *2 Thes. 2. 14. Phil. 3. 14.* but we now speake of more speciall calling, the next end of which is to *come unto Christ*, the soul hath lived many years without him, the Lord Jesus will now have the lost prodigall to come home, to come to him; the soul is *wearie and heavy laden*, and the Lord Jesus would easily ease it without its comming to him: but this is his will, hee must *come to him for it, Mat. 11. 27. Jer. 3. 7. 22. I said after she had done these things, Turn unto me, come unto me ye back-sliding children, I'll heal your backslidings, Jer. 4. 1. If thou returnest, returne unto me.* This voyce, *Come unto me.* is one of the sweetest words that Christ can speak, or man can hear, full of Majesty, mercy, grace, and peace; a poore sinner thinks; Will the Lord ever put up such wrongs I have offered him, heal such a nature, take such a viper into his bosome; doe any thing for me? If there be but one in the world to be forsaken, is it not I? the Lord therefore comes and calls, *Come unto me and I will pardon all thy sins, I will heal all thy backslidings, I will be angry no more. Jer. 3. 12. 13. Though thou hast committed whoredome with many lovers, yet return unto me saith the Lord, Jer. 3. 1. Though thou hast resisted my Spirit, refused my grace, wearied me with thine iniquities, yet come unto me, and this will make me amends; I require nothing of thee else but to come: for Gods call is out of free grace, Gal. 1. 6. and therefore calls for no more but only to come up and possesse the Lords fulnesse, Luke 14. 17. 1 Cor. 1. 9.*

Esay 55
1, 2.

5. This

5. This call to come, is for substance all one with the offer of Christ; which consists in three things.

1. Commandement to receive Christ as present and ready to be given to it: as when we offer any thing to one another, it is by commanding them to take it: 1 *Iohn* 4. 23. and this bindes conscience to beleeve, as you will answer for the contempt of this rich grace, at the great day of account.

2. Perswasion and intreaty to come & receive what we offer: for in such an offer wherein the person is unwilling to receive & we are exceeding desirous to give, we then perswade; so doth Christ with us.

3. Promise; to offer a thing without a promise of having it, if we receive it, is but a mock-offer; and hence you shall finde in Scripture some promise ever annexed unto Godsoffer, which is the ground of Faith, *Ier.* 22.

6. This call or offer hath three speciall qualifications: first, it is inward as well as outward, for the Lord calsthousands outwardly who yet never come, because they want an inward call to come; an inward whispering still voyce of Gods Spirit: & therefore it is said, *He that hath heard and learned* (not of man only, but) *of the Father cometh unto me*, *Iohn* 6. 45. The Lord doth not stand at the outward doore only and call to open, but the Lord Jesus comes in, he comes neare unto the very heart of a poor sinner & makes that understand, *Hos.* 2. 14. & the Lord makes his grace glorious, & his mercy sweet unto the hearts of his Elect; Look (saith the Lord Jesus) how I have left thousand thousands in the world, and have had greater cause so to have left thee; but behold I am come unto thee, Oh come thou unto me.

2. It is a particular call; for there is a general call & offer of grace to every one. Now though this be a means to make it particular, yet the Spirit of Christ

M 4

2 Cor. 5
19. 20.

Marke
16. 15.

which

which is wont to apply generalls unto particulars particularly, makes the call particular, that the soule feels that the Lord in special means me, singles out me in special to beleeve; otherwise the souls of the elect will not be much moved with the call of God, so long as they thinke the Lord offers no more mercy to me, then to any Reprobate; and therefore the Spirit of Christ makes the call particular, *Esay 43.1. I have called thee by name, Iohn 10.5. Hee calleth all his sheepe by name*; not that the Lord calls any by their christen name (as we say) as the Lord did extraordinarily call *Samuel, Samuel, and Paul, Paul*, but the meaning is, look as the Lord from before all Worlds writ down their name in the book of life, and loves them in special; so in Vocation (the first opening of Election) the Lord makes his offer and call speciall and so speciall as if it were by name; for the soule at this instant feels such a special stirring of the Spirit upon it, which it feels now, and never felt before; as also its particular case so spoken unto, and its particular objections so answered, and the grievousness of its sin in refusing grace so particularly applied, as if God the only searcher of hearts only spake unto it, and so dares not but think and beleeve that the Lord meaneth me. **3.** It is effectuell as well as inward and particular, *Luke 24.33. Compell them to come in, Iohn 10.16. Christs other sheepe shal hear Christs voyce, and those he must bring home*; for every inward call is not effectuell. There came a man in without his wedding garment, *Mat. 22. 6.7.8.* whence our Saviour saith, *Many are called but few chosen*; but this I now speake of, as a calling out of purpose, *Rom. 8.28.* and therefore never leaves the soule, untill it hath reall possession of Christ, and rests there; this call falls upon a sinner humbled, not hard hearted; and hence the call is effectuell, *Mat. 9.12.13. 2 Chr.*

30. 10. 11. it is such a call as was in creation, *Rom. 4. 17.* And hence the soule cannot but come, and when 'tis come it cannot depart, like *Peter, Lord, whither should we goe?* and therefore though it hath never so many objections in coming to Christ, never so much weakenesse or heartlesnesse to close with Christ, yet the Lord brings it home, and there keeps it, and now it infinitely blesteth God that ever the Lord gave it an eye to see, an heart to come and seek after Jesus Christ. Thus much of the nature of this Call, now follows the necessity of it, which appeares in these three particulars.

1. No man should come unlesse first called; as it is in calling to an ordinary office, so tis in our calling much more unto speciall grace; the Apostle saith, *Heb. 5. 4.* that *No man takes this honour, but he that is called of God;* so what hath any man to doe with Christ, to make himselfe a son of God, & heir of glory thereby, but he that is called of God? what have we to do to take other mens goods, unlesse called thereto? what have we to do to take the riches of grace and peace, if not called thereto? 'tis presumption to take Christ whiles uncalled, but not when you are called thereunto.

2. Because no man would come without the Lords call; *Matth. 20. 6. 7.* *Why stand you here all the day idle?* The answer was, *No man hath hired, or called us thereto.* VVhen there is an outward call onely, yet men will not come in, *Matth. 23. 37.* and therefore there must be an effectuall call to bring men home, *Esay 55. 5.* and therefore you shall see many, let there be a legall command, suppose to sanctifie a Sabbath, or to speake the truth; they have no objections against obedience unto this: but presse them to beleeve, shew them Gods call for it, they have more feares and object-

objectious rising against this then there be hairens of their head, because the soul would not close with this.

3. Because no man could come, unlesse called: *John 6. 44. No man can come unto me, unlesse the Father draw him;* and how doth the Father draw any man, but by this call? if the Lord should not come and speak himself, and make his call the most joyfull tydings and the sweetest message that ever came to it, it would say, I have no heart, I cannot, I am not able, for *Rom. 11. 32. wee are shut up under unbelief;* and therefore the Lord Jesus, *Luke 15. 5.* must bring his sheepe home upon his shoulders, else it will lye in the Wildernesse of its owne droopings; whereas when the Lord effectually speaks, the soul cannot but come. Lastly, How this call is a ground of Faith, and what ground of Faith. For answer hereunto, I do make this call considered without the promise, the ground on which Faith rests, (for that is Gods free grace in the promise) but the ground by which it rests, or wherefore it rests upon the promise. The mind sees (1.) the freeness of mercy to a poore sinner in misery; and this breeds some hope the Lord may pity it (2.) The fulnesse and plenteous riches of mercy, & this gives very great encouragement to the soul to think: the Lord (if I come to him) surely will not deny me a drop, *Psal. 130. 7. 8.* The Prodigal comes home because of *bread enough in his fathers house*, though he was not certain he should have any. (3) The preciousnes and sweetnesse of mercy makes the soul long vehemently for it, *Psa. 36. 6. 7.* & makes it set all other things at a low rate to enjoy it, but when unto all this the Lord sends a special comendment, and a speciall message on purpose, and calls it to come in, and accept of it, and take mercy as its own, and that for no other reason, but because it is com-
manded & called to accept of it; this puts an end up-
to

to all doubts, all fears, all discouragements, and the soul answers as those, *Ier. 3. 22. Behold we come, thou art the Lord our God.* As a man in great want of bread, one comes and freely offers him bread to preserve his life, the man takes it; if you ask him, Why do you take it? you are a poor fellow unworthy of it, never did yet one hours work for it: he answers, Tis true, I am unworthy, but yet because it is offered to me to preserve life, I gladly take it; the man doth not promise absolutely to me, that this bread is mine, and shall feed me; but hee tels me, if I doe receive it, it shall certainly be mine to feed mee; and this is the maine ground of his receiving of it. Just so it is in Faith; Ask an humbled sinner, why do you beleeve? Why do you take Christ as your own? Hath the Lord said absolutely that he is yours? No, saith the soule, but the Lord freely offers himselfe unto me, who am undone without him, and saith, if I doe receive him, he shall be for ever mine, to give life to me, and therefore I thankfully accept of him; this is the ground of Faith. The Scripture sets out this in a lively similitude of a great Supper, to which many were invited; what was the ground of their coming to it? Behold, all things are ready if you come and eat; they are not yours if you doe not come; but if you come at my call and invitation, then all things shall be yours. And hence it is that they that came not, were excluded; they that came were received with welcome.

I know tis a question of some difficulty among some, *viz.* Whether an absolute testimony of a full favour and justification be not the first ground of Faith? They that make Faith to be an absolute assurance of Gods favour, must of necessity maintaine this assertion, and then those things will follow.

1. That a Christian must be justified before hee beleeves; for the cause of Faith must go before Faith.

This

Luk. 14.

17.

This Proposition, *Thou art justified, reconciled* is according to this assertion the cause of Faith; for no proposition can therefore be true, because we are perswaded that it is true, but it must be first true, before I am perswaded of it; the wall is not white because my eye sees it so, but it must first be white, and then I see it so. Now to make actuall justification before faith; is crosse to the whole current of Scripture. *We beleeve that we might be justified, Gal. 2. 16.* we are not justified that we might beleeve, *Wee passe from death to life by faith, Iohn 5. 24.* we are not in a state of life before faith, *When the Lord Jesus saw their faith, Mat. 9. 2.* he then said, *Bee of good comfort, thy sins are forgiven thee.* The Word saith, *He that beleeveth not is condemned already, Iohn 3. 18,* and therefore (unlesse the Spirits witness be crosse to the Word) it doth not say to one that beleeveth not, that he is absolved already. To be justified by faith, and to be justified by Christs righteousness, is all one in the Scriptures phrase & meaning, *Gal. 2. 16, 17.* And therefore we may as well say that we are justified before and without Christ, as before and without faith. And indeed this Doctrine of being justified by faith, and by this means to have remission of finnes, the Apostle *Peter* affirms to be the doctrine of all the Prophets, *Acts 10. 43.* *To him give all the Prophets witness, that whosoever beleeve in him, shall receive remission of finnes;* not that they had remission of finnes before they did beleeve. I know not any one Protestant Writer that maintaines our justification before and without faith, except learned *Chamier*; who not knowing how to avoid the blow of *Bellarmines* horned argument, that if faith be an assurance of our actuall justification, then wee are first justified before we beleeve; hee affirms we are justified before faith: and therefore

Therefore that when the Scripture saith *we are justified by faith*, the reason of that (saith he) is not because our faith doth *efficere justificationem*, i. e. is a cause (meaning instrumental) of our justification; but because *efficatur in justificato*, i. e. is wrought in a justified person: but if that be the reason of the phrase, wee may affirme our justification to be as well by love, & sanctification, & holy obedience, as by faith, because these are wrought in a justified person also.

Then no mans Ministry, nor the doctrine delivered by the faithfull Ministers of Christ from out of the Scriptures, can be any ground of faith, for before faith no Minister of Christ can say to any man in particular, or any men in generall, that they are already justified, & reconciled, and therefore beleve it; but to deny that doctrine which is opened out of the Scriptures by the Ministers of Christ, to be the ground of faith, is expressly cross to the testimony of Scriptures, & the end of the Ministry, and of the messengers of Christ, who have the keys of office given to them, that *what they bind on earth, is bound in heaven; what they loose on earth, is loosed in heaven; whose sins they remit, they are forgiven, whose sins they retain, they are retained: Mat. 16. 16. John 20. 23.* Most excellent for this purpose is the Apostles dispute, *Rom. 10.* *You need not go up to heaven, nor down to hell, to fetch Christ himself to tell you whether you shall be justified & saved, v. 6. 7. for the word is nigh them, ver. 8.* that opens Christs heart unto thy heart: But what word might some say is this? Is it not the internall word of the Spirit only? The Apostle answers, *It is that word which we preach*: hereby you shall know whether you shall live or no; but what is that word Paul preached? is it not an absolute testimony that all your sins are already pardoned by Christ, & therefore beleve it? No, but if thou beleevest with thine heart that God raised up Christ from the dead, thou

thou shalt be saved, v. 9. 11. 12. What can be more full? yet consider that one place more, *Iohn 17. 20. I pray for all them that shall beleeve on me, through their word.* What is the ground or means of beleeving in Christ? It is said here expressly, *Their Word*. Is it not the word of Christ, rather then the word of the Apostles and of their successors, in the Doctrine they delivered, is it their word? Truly that which they delivered, was the word of Christ, & that which is opened from their doctrine in the Scriptures is the word of Christ, yet as they open it, and apply it, so tis their word: and this Word is the ground by which all that Christ prays for, doe beleeve in Christ; the bare Word I grant cannot perswade without the Spirit, yet the Spirit will not give ground of Faith without the Word, but as by it, so upon it, will build the Soules of all the Elect, who are built upon the foundation of the Apostles and Prophets, *Iesus Christ being the chiefe corner-stone, Eph. 2. 20.* How can they beleeve without a Preacher, *Rom. 10. 14.*

3. Then when wicked men and Reprobates are commanded to beleeve, (as they are commanded, *Iohn 3. 19. Luke 14. 17. Ioh. 6. 38. Heb. 4. 2.*) they are commanded to beleeve a lye, viz: that their sins are pardoned, and they actually justified; for if this testimony be the ground of Faith, then when they are commanded to beleeve; they are commanded to be perswaded of this testimony. But the sins of wicked men, especially Reprobates, are not, nor never shall be forgiven, and therefore this cannot be the ground of Faith. 4. When the Spirit of adoption, which witnesseth that God is our Father, and that we are his Sons reconciled to him, goes before Faith; but the Apostle expressly denyes this, *Ye are the children of God by Faith, Gal. 3. 26.* And because ye are sons, he hath sent unto you the spirit of sons, crying *Abba Father, Gal. 4. 6.*

5. If such a testimony should be the first ground of Faith, then no man should beleeve but he that hath such a testimony antecedent to his faith; but this is to crosse the Scripture; *Isa. 50. 10. Hee that sits in darknesse, and sees no light, let him stay himself upon his God.* When *Jonah* is cast out of Gods sight to his own feeling, yet he is bound to looke againe unto the Temple. 6. This absolute testimony is either the testimony of the Word, or of the Spirit; Not of the Word, as is proved; if of the Spirit, then let it be considered, whether that can be the testimony of the Spirit which is not according to the Word, nay contrary to the Word, for the word to say none are justified before faith; for the Spirit to testifie some are justified before faith. If it be said, that the Spirit doth not witness these to any man before & without faith; but yet it is without respect unto, or shewing a man his faith, for those that excludes Sanctification from being any evidence, they mean faith as well as any other renewed work of holiness, & so exclude that also then I say the testimony of the Spirit (which of it selfe is exceeding cleare) is an obscure and dark testimony, because it cleares up the prædicate of this Proposition, *thou beleever art justified*, it witnesseth to a man *thou art justified*; but cleares not up the subject of it: viz. *thou beleever*, it makes a man beleeve a testimony without understanding the full meaning of it; for the Spirit testifying to any man *thou art justified*; his meaning is, *thou beleever art justified*. And I do beseech the God & Father of all lights, that his poore people may be led into the truth in this particular; for want of establishment here, you little think how many delusions you may fall into about your spirituall condition; I remember that when Satan came to overthrow the Faith of Christ, in his second temptation, *Mat. 4. 6.* he brought a promise out

out of the Scriptures to him, because he saw he held close to them, *ver. 4.* and by this promise sought to lead him into temptation; how so? observe the text, and see if it was not by hiding part of the meaning of the promise from him, and in speciall, that very condition required in the person to whom the promise is made; for he tells him, that if he *cast himself down headlong, the Lord hath not only said it, but writ it; He shall give his Angels charge over him, to keepe him from dashing his foot against a stone*: whereas if you consult with the place whence it is cited, *viz. Psal. 91. 11.* the condition is set downe, *in all thy wayes*, which he purposely hides from our Saviour as much as in him lay, Oh take heed therefore of receiving any testimony from Word or Spirit without the meaning of it, without knowing the person thus and thus qualified, to whom it belongs; otherwise Satan will hurry you headlong to a world of delusions; & you shall find the Word of God appointed to direct you, (through your mis-application of it) the word of Satan, to deceive and damne you: do not thinke that this is building faith upon workes; but to beleeve, that they that beleeve in Christ are justified, reconciled, and saved, is building faith upon Gods promise; yea, and his free promise too: for faith the Apostle, *It is of Faith that it might be of Grace, Ro. 4. 16.* It is beleeving to have the end by the meanes, not the end without the meane of Faith. It is true, we may see Gods favour and love to us in the cause as well as in the effects of sanctification; but what is that cause? the meritorious cause is Christs righteousness, and the instrumentall cause of applying this, is our Faith; so that we are justified by faith, so seeing this, we may say assuredly with Paul, *Being justified by faith, we have peace with God, Rom. 5. 1.* It is true, we cannot see our justification by faith,

nor

or the work of faith without the shining of the Spirit
 to our hearts; but the question is not whether the
 Spirit helps us to see our justified estate, but by what
 means; by what Proposition in the word we come to
 see it; which we may say is not by any such absolute
 testimony: thou art justified already, & therefore be-
 lieve; but if thou believe and come to Christ, here is
 pardon of sin, peace with God, yea all the bles-
 sings of Christ ready for thee, which God intends to
 give & never to take away, if thou thankfully receive
 what God freely offers, and as it were layes downe
 at thy feet. The call of Christ therefore is the ground
 which we first beleeve; and that you may be con-
 vinced farther herein, doe but consider the glory and
 excellency of this ground. It is a constant ground
 of faith, for if you come to Christ because you have
 assurance, or because you feel such and such graces,
 and heavenly impressions of Gods Spirit in you, you
 may then many a day and yeare keepe at a distance
 from Christ, and live without Christ; for the feeling
 of graces, and assurance of favour are not constant;
 but this call is alway sounding in thine ears, *oh come*,
 not only because thou feelest holinesse in thee, but
 because, because poor, hungry, empty, naked, lost, blind,
 forsaken, full of sin; there is not one moment
 of the day of grace, but the Lord beseecheth thee to
 receive his grace, 2 Cor. 6. 1. 2. 3. this is an open door
 to Christ at all times, an open harbour to put in at all
 times, a heart-breaking word; Oh thou tossed with
 tempests and not comforted, come unto me & thou
 shalt finde rest to thy soul. Many ask, How should
 I come to Christ, seeing that I have no promise be-
 longing to me? what have dogs to do with childrens
 bread? be it so, yet Gods call, command, beseech-
 ings to come in, should be ground unto thee, to come;
 a poore beggar, that hath no promise absolutely
 given

given him of reliefe, yet if a rich man sends to him and bids him come to his doore and wait, he thinke he hath good ground and warrant to come.

2.

It is a sure ground against all feares, all doubts or presumption, all sense of unworthinesse and of the greatnesse of the good promised, &c. For the Saints have many feares whereby they dare not come, they feare they may presume, they see themselves most vile, and unworthy of the least smile; the benefits are so exceeding great, to which they are called, that they thinke it is too good for them, &c. but beloved, when the soule sees evidently, the Lord invites me, perswades me, commands me, waits for me, strive with me that I would come in, and because his grace is free, therefore requires no more but only to *come and take, come and drinke*: this foretells the soule to confesse, I am sure it is no presumption to obey the call of Christ; and what though I am unworthy, and this good is exceeding great and precious, yet if it be the Lords grace to call such a poore wretch to receive and accept of it, why should not I rather thankfully receive it, then out of my owne head superstitiously refuse it? but this I am sure and certaine of, the Lord calls me, thus to do; If God should speak from Heaven to you to come unto his Sonne, it is not a sure ground as the call of God from out of the Oracle of his word, in the blessed Gospel of his dear Sonne.

3.

It is a strong ground, and of great power and efficacy to force the soule to come; for you may object, no man can beleieve, or should beleieve, and come himselfe. I say so too; but how would you have the Spirit of Christ enable you to come? verily, it is this call, and therefore, *Ier. 3. 22.* when the Lord said, *Returne yee back-sliding children,* they presently answered, *Lord we come; the dead shall hear this voyce of the Sonne of God, and live; Ioh. 5. 25.*

Thou saidst, Seek ye my face, my heart answered, Lord thy face will I seeke. Oh iron, stony, adamant-ine heart, that canst heare so sweet a voyce as this word *come*, and yet not be overcome!

This call honours grace most, for what more free-
men for the Lord to say, *Come and take of the water of life freely?* what more free, then for a rich man to
quire of his debtor onely to receive so many thou-
ands of him to pay his debts, and to set him up a-
aine? Verily Brethren, as the Lord honours his
face by commanding us to come, so we honour it,
when through the mighty power of the same call we
come.

4.

Thus much for explication of this call; now let
us put an end to it in a word of application.

Let this perswade all sorts of persons, young and
old, one and another to whom the Gospel is sent, to
come in to Jesus Christ; for those that God calls
could come: but the Lord calls (at least outward-
) all sorts of persons; nay every individuall person
come in: *Mark. 16. 15. 16. Paul told the stout
aylor, If thou beleevest, thou shalt be saved:* and
as the Law speakes particularly to every man,
thou shalt have no other Gods, &c. so doth the Gos-
pel also, *Rom. 10. 9.* that so every man might looke
on himselfe as spoken to in particular. And in-
deed if there were not such a particular call, then
men should not sinne by refusing the Gospell, nor
could the Lord be angry for so doing, but their sin
and *condemnation* is great that so do, *Ioh. 3. 19.* And
the Lord is more *wroth* for this sin then any other; *Psa.
12. Luk. 14. 18. Heb. 3. 10. 11. 19.* In one word,
either the Lord would have thee (who ever thou art)
receive Christ, or to reject, and so despise Christ;
if the Lord would have you reject him, he would
not have you sin, & continue in it, which cannot stand

Use

with the honour of Gods holinesse, or of his rich grace; I shall here therefore open two things,

1. Set down means to enable you to come.
2. Shew you how and in what manner you should come.

The meanes.

I.

1. Consider, who it is that doth call you; is it Man or Ministers think you? you might never come then; no, it is Jesus Christ himself that calls you by them: Why do many discouraged Spirits refuse to come? it is because they think deceitfull men, or charitable men call them, but the Lord hath no respect unto them; Oh foolish conceipt! I tell you their Ministry is not an act of their charity, wishing well to the salvation of all, but it is an act of Christs love & soveraign Authority, *Matth. 28. 18. 19. 20.* So that what they do, it is in *Christs stead, 2 Cor. 5. 19. 20.* if Christ was present, he would call thee to him with more bowels then any compassionate Minister can; and I assure you, to receive them, is to receive Christ; to despise them, is to despise Christ, *Ioh. 13. 20.* and therefore *Eph. 2. 14.* although the Apostles preached to the *Ephesians*, yet it is laid, that *Christ came and preached to them. If any Minister preacheth any other doctrine of grace then what Christ hath delivered, let him be accursed:* but if they publish his mind and his call, look upon them as if the Lord himselfe called unto you, lest the Lord curse you, and take their Ministry to you; the Lord Jesus did not cast off the Jewes for crucifying of him and shedding his blood, untill the Gospell of grace published by his Messengers, came to them, and that was rejected; then *Paul* waxed bold, and laid, *because you put away the Word from you, we leave you; Acts 13. 46.*

Oh beloved, if you did beleve Christ called you poor Prodigalls (that have run riot, & sinned against

him

him as much as you could) home unto him; suppose Christ was present, would it not draw you in? suppose he was with thee in the chamber, where thou art crying after him, or in the Church, where thou art waiting for him, and he should appeare visibly before thine eyes, open his bosome, and bowells, and bloud before thee, and calling unto thee to this purpose, I doe beseech thee and intreat thee by all these tears I have shed for thee in the dayes of my flesh, by all those bitter agonies I have suffered for thee, by all these tender bowells which have beene rowled together toward thee, come unto me, embrace me, lay thy wearyed head in this blessed bosome of mine, crucify me no longer by thy sins, tread me not underfoot by thy unbeleefe any more; and I will pardon all thy sins though as red as crimson, I will heale thy cursed nature, I will carry thee in my own bowels up to glory with me, where all finnes and teares and sorrowes shall be abolished, &c. who would not now come in to him? let me see that man that hath a heart of Adamant that would not melt and come in at this; Oh my beloved, this very call is done as really by Christ in his Ministry now, though not so visibly and immediately as I now describe, and therefore take heed how you refuse to heare him that *speakes from Heaven, Heb. 12. 25.*

Consider whom the Lord calls and that is *thee* in particular, whoever thou art; to whom the Gospel of Christ is sent: for if you thinke Christ calls some onely that are so and so deeply humbled onely to come, and not unto you in particular, you will never come in; but we have proved this, that the Lord calls all in generall, and consequently each man in particular, the consideration of this may bring you in; Men feare to commit murther and steal, &c. but you feare not unbeleef; but the Apostle bids you *fear* that, for

the Gospel is preached (saith he) unto you, as well as unto those that fell by unbelief: Heb. 4. 1. 2, do not say he calls me indeed, but it is no more then what he doth to Reprobates; true, in the outward call it is so; yet upon this ground you may thinke the Lord commands not, calls not you, to sanctifie a Sabbath, or to honour Gods name, because this is as common to reprobates as unto you; doe not say I am not able to come, and therefore I am not called; no more are you able to attend the rules of the Morall Law: yet you looke upon them as appertaining to you, & because you cannot doe them, you intreat the Lord to enable you, and so because you cannot come, you should looke up to the Lord to draw you: and verily many times the great reason why the Lord doth not draw you, is, because you do not deeply consider that he doth really & affectionately call you: do not say, I am a dry tree, the Lord cannot look upon me, whose condition is worse then ever I heard or read of; yet remember what the Lord speaks to such, Isa. 65. 3. 4. 6. 7. Look not thou to thy barren & dead heart, but give glory unto God, as Abraham did, Rom. 4. 19. 20: and receive his grace with more thankfulness then any else, because none ever so miserable as thy selfe; you young men heare this, though you have spent the flower of your yeares in vanity, madness, & filthy lusts, yet the Lord calls you in to him; you old men growne gray headed in wickedness, though it be the last houre of the day in your life, yet behold the Lord would hire you, & calls you to come in, before the sore wrath of a long provoked God break out upon you; you that have despised Gods Messengers, crucified the Lord Jesus afresh, embroiled your hands in his blood, scorned and hated the Saints, and the word of Gods grace; heare what wisdom saith, Pro. 1. 22. 23. Return ye scorner; Oh consider

Consider, thou that art ignorant of Christ, that never sought after Christ many a yeare together, that have continually provoked him to his face, how the Lord calls you, *Esay 65. 1. 2. 3.* you, even you, are all those the Lord calls, and will you not come? Consider why the Lord calls thee, is it because he hath any need of you to honour him? I tell you, he could have gone to others that would have given his Gospell better welcom then it hath had from you; hee could have gone to many Kings and Princes, and out of that golden mettall have made himself vessels of honour, rather then out of such base mould as thou art made of; he could have honored himself in thy ruine, as in many millions of other men, and lose nothing by thee neither, he could have been blessed without you in the bosom of his Father; or is it because thou hast done any thing for him? alas! thou hast not returned him thy nutshells, thou hast not had so much as a form of Religion, thou hast done as much mischief to him as thou couldst, *Ier. 3. 5.* thou hast wearyed him with thine iniquities, and made him serve with thy sins, and hast subdued his heart exceedingly by strang impenitency, *Isa. 43. 24.* the only reason that hath moved him to call upon thee, hath been to pity thee, seeing the running to the fire that never can bee quenched, without stop or stay; *2 Chron. 36. 15. 16.* and because thou art fallen by thine iniquities, *Hos. 14. 1.* And shall this bring you home?

3.

Consider for what end the Lord calls thee, is it not to come & take possession of all the grace of Christ, *Gal. 1. 6.* nay of all the glory of Christ, *1 Thes. 2. 12.* nay to a most neare, sweet, and everlasting fellowship with Christ himselfe? *1 Cor. 1. 9.* and can I say any more? can you desire any more then this? if the Lord should say unto any of us, Come into the garden, and there watch and pray with me, sorrow and

4.

suffer

suffer with me; who of us would not account ourselves unworthy of such honour? but for the Lord to say, Come & enter into your rest, the land, the kingdom of grace and glory is before you, go up and possess it, Oh where are our hearts, if this call will not draw? if the Lord should say at the day of Judgment, when the heavens and earth shall be on a light fire, & the Lord Jesus set upon the throne of his glory, admired of all his Saints and Angels; Come you blessed and take the kingdom prepared for you, would you not gladly come at that call? Oh beloved, the Lord Jesus now in the throne of his glory in heaven, behold he calls you unto a better good then that kingdom; he calls you to come and take himself & all his precious benefits prepared for you, though in thy self accursed; and would he have you take possession of all this? is it not the praise of the riches of his grace? *Eph. 1.* If this be his end, then if thou wilt not come for thy own good, yet for his sake, his grace sake come

5.

How long the Lord hath called thee; how oft hee would have gathered thee; he hath stood so long untill his locks are wet with dew of the night, *Cant. 5.*

1. 2. It may be you are afraid, it hath been so long, that now time is past; Oh no, for whiles the Lord calls by his word & spirit, now is the acceptable time

2 Cor. 6. 2. I confesse there is a time wherein the Lord will not be found, but whiles the Lord is near unto thee by his Ministry, by his Spirit, convincing, affecting, stirring, knocking at thy heart, the time is not yet past, the Sun is not yet set, so long as thole beams appear, *Isa. 55. 6.* those thoughts which discourage thee from coming to Christ, whiles the voice of his call is heard, cannot bee of Christ but Satan, whose principall worke is to lay such stumbling blocks in our way to him.

6.

Consider the greatnesse of your sin in not coming to him.

1. This

1. This is the *Condemning sin*; for no sin should condemn thee, if thou didst *come to him*, *Iohn 3. 17.* 18. 19. thou shouldst please him, & as it were make him amends for all the wrongs thou hast done him, by coming to him, *Heb. 11. 5. 6. 7.*

2. This aggravates all other sins, *If I had not spake to them*, (saith Christ) *they had had no sinne, i. e.* comparatively; but now they have no cloak for their sin: can the sin of devils be so great as thine, that never had a Saviour sent unto them? yet thou hast one sent and come out of heaven to thee, calling to thee from heaven, and yet thou despisest him. 3. This provokes the Lord to most unappeasable and unquenchable wrath, *Heb. 3. 11.* *I swear in my wrath they should not enter into my rest*; after sinnes against the Law, the Lord did not sweare that man should die, (for that notes an unchangeable purpose) but let Christ be despised, the Lord now sweares in his wrath against such a one: *he that drawes backe my soule shall take no pleasure in him, Heb. 10. 38.* after sin against the law, the Lord took pleasure in glorifying his grace upon man fallen, but if you draw back from the grace of Christ in the Gospell, the Lord will take no pleasure in you. 4. It provokes the fiercest & most unsupportable wrath, *Take heed you despise not him that speaketh*, for if they did not escape who refused him that spake on earth; much lesse shall we that despise him that speaks from heaven, *Heb. 12. 25.* Take heed therefore you despise not him that speaketh; the word *despise* signifies in the original to despise or refuse upon some colour of reason: every man hath some seeming reason against beleeving: one thinks time is past, another thinks hee is excluded by some antecedent decree of election, another thinks he is not humbled, nor holy enough, another makes excuse not by pretending his Ale-house & whore-house, but his Farm & Merchandize. O

Ioh. 15.
22.

Mat.

Mat. 22. another thinkes he is well enough without Christ, &c. Oh take heed, for the wrath of God most intollerable is your portion, the lowest dungeon of darkness, is thy place in hell for this sin; *Hear ye despisers & wonder, for I will work* (saith the Lord) *a worke in your dayes, which you shall not beleieve though it be told you.* *Acts 13. 41.* I pray you what is this work? certainly a work of wrath and vengeance; but what is it? *you will not beleieve though you be told of it*, oh you secure sinners; but what is it that they will not beleieve? nay truly the Lord himselfe is silent there, and saith nothing, as if it was so great & dreadfull, that the glorious Lord himselfe is not able to expresse it; and truly no more am I: Oh therefore be not worse then that *generation of Vipers* that came in to *Iohn* because some had forewarned them to escape the wrath to come, *Mat. 3.* but come unto a Saviour that you may be ever blessed with him. But you will say,

How should we come to him?

Ans. 1

Come to him mourning, and loathing your selves for your long continuance in refusing of him, *Ier. 31. 9.* *Ezek. 6. 9.* Come mourning for all thy sins, but especially for this, that thou hast slighted him and not sought him, shed his blood, rent his bowels; and if thou canst not come, yet come to him & make thy moan to him of thy unbeleef and inability to come.

2.

Come with confidence that they that do come hee will never cast away, and that thou being come hee will never cast thee away, *Ioh. 6. 37.* *Heb. 10. 22.*

3.
Acts 2.
39. and
13. 47.

Come gladly and willingly, glorifying his grace, but abasing thy self: *With gladness shall they be brought, and enter into the Kings presence, Psal. 45. 15.* Doe not receive Gods grace as a common thing, but thankfully & with all thy heart: for the end why the Lord gives Christ to any man is the glory of his grace,

grace; if the Lord attaines this end hee desires no more, for why should he, when he hath his end?

Doe not come and taste, but *come & drink*, *Iohn* 7. 37. you may famish to death and pine away in your iniquities, and prove Apostates, even to commit the impardonable sin, if you do but *tast* of him, as those did, *Heb. 6. 4. 5.* but *drink abundantly*, *Oh ye beloved of the Lord, Cant. 5. 1.* If you cannot satisfie your soules by what you feel already received from him, then satiate your soules by what you may finde in him, *Isa. 45. 24.* take possession of all the grace, glory, peace, promises of the Lord Jesus and leave not a hoofe behinde thee, & be for ever refreshed and comforted therein. So come to him, as that you keep your confidence, and keepe your saviour of him and joy in him, *Heb. 3. 14.* with 6. let the word that called you be ever sweet and precious, as *David* said, *Psa. 119. 53. I will never forget thy Precepts, for by them thou hast quickned me.* Let the Lord Jesus be ever fresh, *Heb. 3. 6.* and as an oymment poured out; take heed that the blood wherewith you are sanctified, do not grow a common thing, & promises withered flowers, & Sermons of Christ and his grace (unlesse there be some new notions about them) as dead drink, for this is the great sin of this age; the old truths about the grace of Christ, and the simplicity of the Gospel is as water in mens shoes; Ministers must preach novelties, and make a quintessential extracts out of the Scriptures, & it may be, press blood out of them sometime rather than milk, or else their doctrines are too many as Almanacks out of date, or as news they heard seven years since; and they knew this before: O the wrath of God upon this God-glutted, Christ-glutted, Gospel-glutted age; unlesse it be among a very few poore beleevers, whose soules are kept empty, poore, and hungry by some continuall

4.

5.

temptations or afflictions, and they are indeed glad of any thing, if it be any thing of Christ ! Verily I am afraid such a dismal night is towards of spiritual deserts, and of outward, but sore afflictions of famine, war, blood, mortality, deaths of Gods precious servants especially; that the Lord will fill the heart of all Churches, families, Christians, that shall be saved in those times, with such rendings, tearings, shakings, anguish of spirit, as scarce never more in the worst days of our fore-fathers; & that this shall continue, until the remnant that escape shall say, *Blessed is he that cometh in the name of the Lord*; blessed be the face and feet of that Minister, that shall come unto us in Christs name, and tell us, that there is a Saviour for sinners, and that he calls us for to come.

And thus I have done with this divine truth, *viz.* That the Lord Jesus in the day of his power, saves us out of our wretched and sinfull estate, by so much conviction, as begets compunction; so much compunction, as brings in humiliation; so much humiliation, as makes us come to Christ by Faith.

CHAP. 2.

That every sinner thus believing in Christ, is at that instant translated into a most blessed and happy estate : John 5. 24. Phil. 2. ult.

Quest.

IF the Question be, What is that happy condition they are made partakers of?

Ans.

I answer, this appears in these six priviledges or benefits, principally.

1. *Justification*, all their sinnes are pardoned.
2. *Reconciliation*, Peace with God.
3. *Adoption*, they are made the Sons of God.
4. *Sanctification*, they are restored to the Image of God.
5. *Audience of all their prayers to God.*
6. *Glorification*, in the Kingdom of heaven, in eternal Communion with God.

Sect.

SECT. I.

First, Justification.

THis is the first benefit which immediately follows our union unto Christ by Faith, that look as we are no sooner children of *Adam*, and branches of that root by naturall generation, but we immediately contract the guilt of his sin, and so original pollution; so we are no sooner made branches of the second *Adam* by vocation, and so united unto Christ by Faith, but immediately we have the imputation of his righteousness to our justification, after which we receive in order of nature (not time) our sanctification; There is no truth more necessary to be known then this, it being the principall thing contained in the Gospel, *Rom. 1. 17.* the Law shewing how a man may be just and live; but it hath not the least word how a sinfull man may bee just and not die, this is proper to the revelation of the Gospel: let me therefore give you a taste of the nature of it,

Our Justification is wrought by a double act. 1. on God the Fathers part, he by a gracious sentence absoloves and acquits a sinner, and accepts of him as righteous; 2. on God the Sons part, procuring the passing of this sentence by his satisfaction imputed and applyed: the Father being the person principally wronged hath chiefe power to forgive, yet in justice hee cannot acquit, nor in truth account a man unrighteous as righteous, unlessse the Son step in and satisfie; for whose sake he forgives: as the Apostle expressly saith, *Eph. 4. ult.* so that our Justification is wholly out of our selves, and we are meere passive in it. Justification is not to make us inwardly just, as the Papists dream; but it is a Law-tearm, & is opposed against condemnation, *Rom. 8. 33.* now look as condemnation is the sentence of the Judge, condemning a man to die for his offences, or sinne;

so

so *Justification* is the sentence of God the Father, absolving a man from the guilt and punishment of sin for the sake of the righteousness of Christ : That you may more particularly understand me, take this description of it.

Justification is the gracious Sentence of God the Father, whereby for the satisfaction of Christ, apprehended by faith, and imputed to the faithfull, he absolves them from the guilt & condemnation of all sin, & accepts them as perfectly righteous to eternal life

*Quest. I.
Answ.*

Let us open the particulars herein briefly in several Queries. What it is in generall, to *justify*.

It is to passe sentence of absolution; to pronounce a sinner righteous; tis Gods pardon, remission of sins; this appears from the opposition mentioned it stands in unto condemnation, as a Judge pardons a man when he saith he shall live; or as a man manifestly forgives another when hee gives him a promise, or a bill of discharge; so that (note this by the way that) our *Justification* is not Gods eternall purpose to forgive, but it is Gods sentence published, a sinner is justified intentionally in election, but not actually till this sentence bee past and published; The difficulty onely here is, where this sentence is pronounced; for answer whereof note, that there is but a double Court wherein tis passed; 1. Publicly in the Court of Heaven, or in the Court-rolls of the VVord; (for there is no other Court of heaven where God speaks, but this.) 2. Privately, in the Court of Conscience. By the first wee are justified indeed from personall guilt; by the second we feel our selves justified by the removall of conscience guilt. The first is expressly mentioned, *Acts 10. 43.* and *Rom. 1. 17.* the second is expressly set down also, *Psa. 32. 4.* The first is the cause and foundation of the second; the second ariseth from the first; otherwise, peace of conscience

is a meere delusion : the first is sometimes long before the second, *Psa. 88. 15.* as the sentence of condemnation in the Word is sometimes long before a man feels that sentence in his own conscience; the second comes in a long time after in some Christians : The first is constant and unchangeable; the second very changeable : he that hath peace in his conscience to day, may lose it by to morow. So that you are not (in seeking the testimony of your justification) to look for a sentence from heaven immediately pronounced of God, but look for it in the Court of his Word, (the Court of Heaven) which though we hear not, sometime, yet it rings and fills heaven and earth with the sound of it, *viz. There is no condemnation to them that beleeve :* for hereby the Lord mercifully provideth for the peace of his people more abundantly. As when a poor Creditor is acquitted, or a malefactor pardoned, I beseech you (saith he) let me have an acquittance, a discharge, a pardon under your owne hand, and this quiets him against all accusers : so tis here; the Lord gives us an Acquittance in his Word under his owne hand and seale, and so gives us peace. *Heb. 6. 18.*

Who is this that justifieth?

Tis God the Father, *Rom. 8. 34. Father forgive them,* saith Christ. And hence Christ is an Advocate with the Father, *1 Iohn 2. 2.* All the three persons were wronged by sin; yet the wrong was chiefly against the Father, because his manner of working appeared chiefly in creation, from the righteousness of which, man fell by sin. The Father forgives primarily by Sovereign authority; the Sonne of Man Christ Jesus forgives by immediate dispensation and commision from the Father, *Ioh. 5. 22. Mat. 9. 6.* the Apostles and their successors forgive ministerially, *Ioh. 21. 23.* The Father forgives by granting pardon,

2.
Answ.

don, the Son by procuring, the Ministers (where the Spirit also) by publishing or applying pardon : so that this is great consolation, that God the Father the party chiefly incensed, tis he that justifieth, tis he that passeth this gracious sentence, and then who can condemne?

3.
Ans.

Esay. 43
25.

4.
Ans.

Why doth the Father thus justify? Tis meerly his grace, and out of grace. And hence I call it his *gracious sentence*, Rom. 3. 24. *justified freely by his grace*. What is his grace? The Prophet Esay expounds it to be not our grace, or works of grace, (although wrought by grace) but *his own name sake*. In some respect indeed it is just for God to forgive, viz. in regard of Christs satisfaction, 1 Ioh. 1. 7. Ro. 3. 20. The Mercy-seat and the Tables of the Law in the Ark, may well stand together, but that Christ was sent to satisfy justice, and that thy sins were satisfied for, & not anothers : thus it's wholly of grace. If therefore you thinke the Lord pardons your sinnes because you have beene lesse sinners then others; or if you thinke the Lord will not pardon your sins, because you are greater sinners then any else, you sin exceedingly against the riches of Gods grace in this point. What is the mean by which the Father doth thus justify? Tis for the satisfaction or by the price of the redemption of Christ, Rom. 3. 24. Rom. 5. 10. Eph. 1. 7. for Mercy would, but Justice, could not forgive, without satisfaction for the wrong done. Hence Christ satisfies, that grace and mercy might have their full scope of forgiving. So that, neither works before conversion, which are but glittering sins, Rom. 1. 18, nor works of grace in us after conversion, can be causes of our justification : for Abraham when he was justified & sanctified, yet had not whereof to boast, but believed in him that justified, the ungodly, Rom. 4. 5. And the Apostle Paul saith expressly,

W^e

We that beleeve have beleeved, that we might be justified, *Gal. 2. 16.* 'tis therefore the price of Christs redemption which doth procure our justification. But understand this aright, for this price is not applyed to each particular man as the *common price*, redeeming all, (for then every Beleever should be accounted a saviour, and redeemer of all) but as the price of those souls in particular, to whom it is specially intended, & particularly applyed. Christs righteousness is sufficient to justify all to whom it is imputed, but it is no farther imputed then to the attaining the end of imputation, *viz.* to justify and save me in particular, not to make me a head of the Church or a common saviour: It argues a man weakly principled, that denies the necessity of Christs satisfaction to our justification, because forsooth every Beleever should then be a Redeemer. By *Satisfaction* I understand, the whole obedience of Christ unto the very death, which is both active and passive, by which we are justified; *Heb. 10. 10. Phil. 2. 8.* that righteousness of Christ (wrought in his satisfaction) is imputed, which satisfies the Law and divine Justice, *Gal. 4. 1. 3. 4.* which is both active and passive: the very reason why the Law requires perfect obedience of us, which we cannot possibly bring before God; is, that we might seek for it in Christ, that fulfilled all righteousness: and therefore he is called *the end of the Law for righteousness*, *Rom. 10. 3. 4.* And it is strange that any should deny justification by Christs active obedience, upon this ground, *viz.* because *not by the workes of the Law* (which satisfy the Law) *shall no sinner be justified*; and yet withall say, that we are justified by that which satisfies the Law. This righteousness of Christ is not that of the Godhead, (for then what need was there for Christ to doe or suffer?) but that which was wrought in the Manhood.

And hence it is infinite in it self, though infinite in value in that it was the righteousness of such a person. This righteousness of God may be considered two wayes; First, absolutely in it self; Secondly, respectively, as done for us.

1. Christs absolute righteousness is not imputed to us, *viz.* as he is Mediatour, Head of the Church, having the Spirit without measure (which is next to infinite) &c. for though these things are applyed for our good, yet they are not imputed as our righteousness; and therefore the objection vanisheth, which saith we cannot be justified by Christs righteousness because it is of such infinite perfection.

2. The respective or dispensative righteousness which some call *justitia fide jussoria*, is that whereby Christ is just for us in fulfilling the Law, in bearing Gods Image, wee once had, and have now lost by sin; and thus we are truly said to be as righteous as Christ by imputation, because he kept the law for us, and here observe that the question is not whether all that Christ did & had is imputed to us as our righteousness, but whether all that he did *pro nobis*, for us, as a surety in fulfilling the law, be not for *substantia*, our righteousness; & therefore to think that we are not justified by Christs righteousness, because then we are justified by his working of miracles, preaching of sermons, which women are not regularly capable of, is but to cast blocks before the blind; so that though Christ doth not bestow his personall wisdom and justice upon another, yet what hinders, but that *thats* which Christ doth by his wisdom & righteousness for another, the same should stand good for him for whom it is done? for thus it is in sundry cases among men; Christs essential righteousness, infinite wisdom, fulness of spirit without measure, &c. is not imputed to us; yet these have conspired together to do that for

us, and suffer that for us, by which we come to be accounted righteous before God: he shall be called *the Lord our righteousness*, *Ier. 23. 6.* This righteousness therefore imputed to us justifies us, *Rom. 5. 18.* we are said to be made *the righteousness of God in him*: not the righteousness of God whereby he is just, but whereby we are just; opposed to the righteousness of man which is called *our own righteousness*, *Rom. 10. 3. Rom. 1. 17.* Not righteousness from him (as the Papists dream) but righteousness in him; nor remission by Christ only, but righteousness in Christ; his imputed justifies; as sin imputed condemns.

Who are the persons the Lord doth justify?

They are believers; we are justified by faith, *Rom. 1. 17.* or for Christ's righteousness apprehended by faith, *Gal. 3. 9.* it is by faith not as a work of grace, but as an instrument appointed of God for this end. Christ did not die that our sins should be actually & immediately pardoned, but mediately by Faith, *Ioh. 6. Iohn 17. 20.* and the Lord in wisdom hath appointed this as the only means of applying righteousness, because this above all other graces casts down the righteousness of man in point of justification, & all cause of boasting, and advanceth grace & mercy only, *Rom. 3. 27. Rom. 4. 16. Ro. 4. 5. Rom. 9. 30. Gal. 3. 2.* the faithfull account themselves ungodly in business of justification; and thence it is said that Abraham (though a godly man in himself, yet) believed in him that justifies the ungodly: he only is righteous whom God pronounceth & faith is righteousness. Now Faith above all other graces beleeves the Lord; and a Believer saith, I beleeve I am righteous before God, not because I feel it so in my self, but because God saith I am so in his Sonne, so that you are justified before you beleeve; nor then only, when you have performed many holy duties, but at the first instant

5.
Answ.

instant of your closing with Christ, you are then to see it, and by Faith to admire Gods rich grace for it.

What is the extent of this sentence?

6.
Answ.

The description saith, that Christs satisfaction thus applyed, the Father doth two things.

1. He absolves them from all guilt and condemnation of sin, so that in this sense, *he sees no iniquity in Jacob*, chastisements they may now have after justification, but no punishments; crosses, nor curses such as destroy their sins, no punishments to destroy their soules: hence those phrases in Scripture, *scattering sins as a mist, blotting them out, remembering them no more, setting them as far as East is from the West*: for Christ being made sin for his people, and this being imputed, *he abolishing all sin, by one offering, Heb. 10.* hence all are forgiven; and hence it is that there can be no suit in Law against a sinner, the Law being satisfied, and the sinner absolved; nay, hence sin is condemned, and the sinner spared, *Rom. 8. 3.* as Christ dyed for us, so he was acquitted for us, and we in him; wee in him in redemption, wee in him in actuall faith and application. Whether a sins, past, present, and to come, are actuall forgiven at the first instant of beleeving, I will not, dare not determine; this is safe to say, 1. That the sentence of pardon of all thy sins, is at an instant, *Ro. 8. 1.* but not the sense nor execution of pardon: a actuall sentence of pardon, not a actuall application of pardon, til they are actuall committed, *Col. 2. 13. Heb. 9. 12. Heb. 10. 1. 2. Rom. 3. 25.* There is a pardon of course (some say) for sins of infirmities, I say there is also a pardon of course for sins of wilfulnesse, all manner of sin, but not sense of pardon alwayes. He accepts & counts us perfectly righteous, *Rom. 4. 3.* Faith is accounted for righteousness, not the act of Faith; the Arminians would, but the object of it apprehends

2.

ed by Faith; *Rom. 5. 17.* The Lord accounts us as righteous through Christs righteousness, as if we had kept all the law, suffered all the punishments for the breach of it; *Who can lay any thing to the charge of Gods elect*, whom God hath justified? saith the Apostle, *Ro. 8.* Satan may answer, Yes, I can, for the Law saith, *The soul that sins must dye*: Christ answers, but I have dyed for him, & satisfied the utmost lawing to justice in that point: True, may Satan say, here is satisfaction for the offence, but the Law must be kept also; the Lord Christ answers, I am the end of the Law for righteousness, I am perfect holy and righteous, not for my self, (for I am a common person) but for this poor sinner who in himselfe is exceedingly and wholly polluted; and hence the Lord covers sins, as well as pardons sins; *cloathes us with Christ*, as well as remits sin for Christs sake; and as we are accounted sinners by imputation of *Adams* legall unrighteousnesse, so are we accounted righteous by the second *Aams* legall righteousness, and that unto eternal life, *Rom. 5. 17. 18.* Thus you see the nature, now the Lord opens your eyes to see the glory of this priviledge; you that never felt the heavy load of sin, the terrors of a distressed conscience arising from the sense of an angry God, cannot prize this priviledge; but if you have, you cannot but say as he did, *Oh blessed are they whose iniquities are forgiven, and whose sin is covered*; and again, *Blessed is the man to whom the Lord imputes no sin*: *Psal. 32. 12.* The Lord pity us; how many be there in these times, that know there is no justification but by Christs righteousness, & yet esteem it not? let me therefore give you one glimpse of the glory of it in these particulars. 1. This is the righteousness by which a sinner is righteous: the law shewes you how a man may be righteous, but there is not the least tittle of the Law,

Rom. 4.
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shewes you how a *sinner* may become righteous, this never could have entered into the thoughts of Angels how this could be; it is crosse to sense & reason, for a man accursed and sinfull in himself, to be at that very time blessed & righteous in another; to say, *Lord depart from me, for I am a sinful man*, Luk. 5. 8. is the voice of natural conscience awakened, not only concerning God out of Christ, but even when God appears in Christ as he did then to *Peter*; but that the Lord should become our righteousness, when wee think no sinners like our selves; no cases, no afflictions, no desertions like ours, who can beleieve this? yet thus it is; the very scope of the fourth Chapter to the *Romanes*, is not to shew how a just man may be made righteous, but how a *sinner* may; our own duties, works, & reformation, may make us at the best but lesse sinfull, but this righteousness makes a sinner sinlesse. 2. By this a sinner is righteous before the judgement seat of God: what man that hath awakenings of conscience, but trembles exceedingly when he considers the judgement seat of God, and of his strict account there; but by this wee can look upon the face of the Judge himselfe with boldnesse. *It is God that justifies, who shall condemn?* Rom. 8. 32. Can Christ condemn? he is our Advocate. Can sin condemn? why did Christ die & was made sin then? can Satan condemn, if God himself justifie us? if the Judge acquits us, what can the Iaylor doe? can the Law condemn? no, the Lord Christ hath fulfilled it for us. to the utmost; Oh the stings that many have, saying, what shall I do when I die & go down to the dust? may not the Lord have something against me at the day of reckoning that I never saw, nor got cancelled? O poor creatures! is Christ now before God without spot? hath he cleared all reckonings? verily as he is before him; so are you, through that righteousness which is in him for you.

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By this you have perfect righteousness, as perfectly righteous, as Christ *the righteous*; 1 *Ioh.* 2. 1. 2. & 3. 7. All your owne righteousness though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect and little; but by this, the faith of *David, Peter, Paul*, was not more precious then thine is, because thou hast the same righteousness as they had, 2 *Pet.* 1. 2. VVhat sincere soul but esteems of perfect holiness more then of heaven it selfe? Oh consider thou hast it (in this sense I now speake of) in the Lord Jesus. By this you have continual righteousness; what doest thou complaine of daily? is it not because thou feelest new sins, or the same sins confessed, & lamented, and in part subdued? nay some to thy feeling wholly subdued; but they return upon thee again, & the springs in the bottom fill thy soul again, that thou art weary of thy self and life. O but remember, this is not a cisterne, but a fountain opened, *Zach.* 13. 1. for thee to wash in; as sinne abounds, so grace in this gift of righteousness abounds much more; the Lord hath changes of garments for thee: *Zach.* 3. 1. 2. 3. 4. 5. 6. 7. by means of which, there shall never enter into the Lords heart, one hard thought toward thee of casting thee off, or of taking vengeance, upon any new occasion or fall unto sin.

By this you have eternall righteousness, that never can be lost; if the Lord should make thee as perfectly righteous as once *Adam* was, or Angels in heaven are, & put on thy royall apparell againe, thou wast in danger of losing this, & of being stript naked again; but now the Lord hath put your righteousness into a safer hand which never shall be lost, *Heb.* 6. 12. *Dan.* 9. 24. By this you please God, and are more amiable before him, then if you had it in your self; Do not say this is a poor righteousness, which is thus out of thy self in another; why do you think righteousness

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in your self would be best? Is it not because hereby you think you shall please God? Suppose thou hadst it, yet thy righteousness should be at the best but mans righteousness, but this is called *the righteousness of God*, which cannot but be more pleasing to him, then that in thy self, *2 Cor. 5. 20.* what is Angelicall righteousness to the righteousness of God? tis but a glow-worm before the Sun: the smell of *Esa's* garments, the robes of this righteousness of the Son of God, are of a sweeter odour then thine can be or ever shall be, *Eph. 5. 1. 2.* Tis said, *By faith Abel, Enoch, &c. pleased God*: their persons were sinfull, their owne duties were weake, yet by Faith in this they pleased God: thou thinkest when thou goest to Prayer, if I had no sin, but perfect holiness in mee, surely God would heare me. I tell you when you bring this offering of Christs righteousness, the Lord had rather have that, then all you can doe, you bring that which pleaseth him more, then if you brought your owne. For aske thy own conscience if it be possible for the righteousness that is done by thy selfe to be more pleasing to God, then the righteousness of the Sonne of God, the Lord of Glory himself, done and perfected for thee.

7. By this you glorifie God exceedingly, as *Abraham* beleev'd, *Rom. 4.* and gave glory unto God. In the Lord shall all the seed of *Israel* be justified, and shall glory, *Esay 45. 25.* For,

1. By this you glorifie him perfectly in an instant, for you continue to doe all that the Law requires that instant you beleve. The Apostle propounds the Question, *Rom. 3. 21.* Whether a Christian by faith doth make void the Law? No, saith the Apostle, *but we establish the Law.* How is that? *Parans* shewes three wayes: One is this, because that perfect righteousness which the Law requires of us, we perform in Christ, by faith. So that in one instant thou continu

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est to doe all that the Law requires, and hence ariseth the impossibility of a true Beleevers Apostasie, as from one principall cause: They that deny satisfaction by Christs doing of the Law, because by our own workes and doings wee cannot be justified before God, may as well deny satisfaction by Christs sufferings, because by our own sufferings we cannot be justified; our obedience to the Law in way of suffering, is as truly the works of the Law, as our obedience in way of doing.

2. By this you glorifie Gods justice; whatever Justice requires to bee done or suffered, you give it unto God, by Faith in Christ.

3. By this you glorifie grace and mercy, *Eph. 1.7.* for by this means mercy may over-abound toward you, and you may triumph in it as sure and certain to you. What a blessed mystery is this! Doth it not grieve you that you cannot glorify God in your times and places? Behold the way, if thou canst not doe it by obedience, thou maist by faith: & thereby make restitution of all Gods glory lost and stolln from him by thy disobedience to him. By this you have peace in your consciences: by this, Christs blood is sprinkled upon them, and that cooles the burning torments of them, *Ro. 5. 1.* The commers unto the Leviticall sacrifices and washings, (types of this offering of Christ) could not thereby be perfected & be without the guilty conscience of sin: none of your duties can pacify conscience, but as they carry you higher to this righteousness, but the commers to this have no more terrors of conscience for sin, I mean they have no just cause to have any; this *Rain-bow* appearing over your heads, is a certaine signe of fair weather, & that there shal be no more *deluge* of wrath to overwhelm thee. By this all miseries are removed; when thy sins are pardoned, there is something like death, & shame

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and sicknesse, but they are not; it's said, *Isa. 33. ult.* *There shall be none sick among them; why to? because they shall be forgiven their iniquities:* Tis no sicknesse in a manner, no sorrow, no affliction, if the venom, sting, & curse be taken away by pardon of sin; thy sicknesse, sorrow, losses, death it selfe is better now then health, joy, abundance, life; you may here see *death, hell, grave, swallowed up in victory,* and now tread upon the necks of them, *1 Cor. 15.* You may see life in death, heaven in the deepest hell, glory in shame: when thou seest all thy sinnes done away in the blood of Christ Jesus. This is the blessednesse of all you poore beleivers and commers to the Lord Jesus: what should you doe but beleeye it, and rejoyce in it? If the wicked that apply this righteousness presumptuously say, Let us sin that grace may abound, and make no other use of forgivenesse, but to run in debt, & sin with a license: Why should not you say, on the other side, Let me beleeye and owne my portion in this righteousness, that as my sins have abounded, so my love may abound; as my sins have been exceeding great, so the Lord may be exceeding sweet; as my sins continue and encrease, so my thankfulness, glory in God, triumph over death, grave, sins, through Christ, may also encrease; as you see righteousness in Christ for ever yours, so you may from thence expect from him such a righteousness as may make you righteous also as hee is righteous. Tremble thou hard-hearted impenitent wretch, that didst never yet come to Christ, nor feel thy need of him, or prize his blood; this is none of thy portion, all thy sinnes are yet upon thee, and shall one day meet thee in the day of the Lords fierce wrath, when he shall appeare as an everlasting burning before thine eyes, and thou stand guilty before him as chaffe and stubble.

SECT. 2.

Secondly, *Reconciliation.*

This is the second benefit which in order of nature follows our Iustification, although sometime in a large sense it is taken for the whole work of Iustification, strictly taken, it followes it, *Rom. 5. 1. Being justified by faith, we have peace with God, i. e. not only peace from God in our consciences, but peace with God in our reconcilment to him, and his favour toward us: Being justified, we shall be saved from wrath, i. e. not onely the outward fruits of wrath, but wrath from whence, those come; Christ is first King of righteousness, then King of Peace, Heb. 7. 2. for is not sin the cause of Gods anger? must not sinne therefore be first removed in our justification, before we can have Gods anger allayed in our reconciliation? so that as in our justification the Lord accounts us just, so in our reconciliation (himself being at peace with us) he accounts us friends; indeed our meritorious reconciliation is by Christs death; as the Kings son who procures his fathers favour toward a Malefactor, who yet lies in cold irons & knows it not; and this is before our justification or being, *Rom. 5. 9.* but actually & efficaciously reconciliation, whereby we come to the fruition & possession of it, is after our justification, *Rom. 3. 24. 25.* Christ is a propitiation by faith, and here the Malefactor hath tidings of favor, if he will accept of it, *Eph. 2. 15. 17.* and of this I now speak: God & man were once friends, but by sin a great breach is made, the Lord onely bearing the wrong is justly provoked, *Isa. 65. 2. 3.* man that only doth the wrong is notwithstanding at enmity with him, & will not be intreated to accept of favour, much lesse to repent of this wrong, *Ier. 8. 4. 5. 6. 7. 8.* the Lord Jesus therefore heals this breach by being mediator betweene both; hee takes up the quarrell, and first reconciles*

God to man, and man to God, *in himselfe*, in Redemption, and after this reconciles God and man *by himselfe* in (or immediately upon) our justification.

This Reconciliation consists in two things chiefly.

1. In our peace with God, whereby the Lord layes by all acts of hostility against us, *Rom. 5. 1*

2. In love and favour of God, I doe not meane Gods love of *good will*, for this is in Election, but his love of *complacencie and delight*, for till wee are justified, the Lord behaves himselfe as an enemy and stranger to us who are polluted before him, but then he begins thus to love us, *1 John 4. 10. 16. Col. 1. 21. 22.*

A Gardiner may intend to turne a Crab-tree stock into an Apple-tree, his intention doth not alter the nature of it, untill it actually be engrafted upon: so wee are *by nature the children of wrath*.

Eph. 1. 3. The intention of God the Father, or his love of good will doth not make us children of favour and Sons of peace, untill the Lord actually call us to and ingraffe us into Christ, and then as Christ is *the*

Isa. 4. 1.

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delight of God; so wee in him are loved with the same love of delight. Peace with God and love of God are of different degrees of our reconciliation: A Prince is at peace or ceaseth warre against a rebell yet he may not bring the Bebell before him, into his bosome of speciall favour, delight, and love; but the Lord doth both, towards us enemies, strangers, Rebels, devils, in our reconciliation with him.

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Oh consider what a blessed estate this is to be at peace with God: It was the title of honour the Lord put upon *Abraham* to be *the friend of God*, *Isa. 41.*

8. I am not able to expresse what a priviledge this is, tis better felt then spoken of; as *Moses* said, *Psal. 60.* *Who knows the greatness of his wrath*; So I may say, who knowes the greatnesse of this favour and love?

1. That God should be pacified with thee after anger.

ger, this is exceeding glorious, *Isa. 12.1.2.* What is man that the Lord should visit him, or looke upon him, though he never had sinned? but to looke upon thee, nay to love thee, after provocation of sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down the bottome of hell, and is now and ever shall bee burning upon them; Oh blessed are they that finde this favour!

2. That the Lord should be pacified wholly and thorowly, that there should be no anger left for you to feel. The poore afflicted Church might object against those sweet promises made here, *Isa. 27.1.2.*

3. that she left no love: You are mistaken, saith the Lord, *Fury is not in me, ver. 4.* Indeed against bryars and thorns, and obstinate sinners that prick & cut mee to the very heart by their impenitency, I have, but none against you: Out of Christ, God is a consuming fire, but in Christ he is nothing else but love, *1 Ioh. 4.16.* & though there may be fatherly frowns, chastisements, reproofs, and rods, though he may for a time hide his face, shut out thy prayers, deferre to fulfill promises, &c. yet all these are out of pure love to thee, and thou shalt see it, and feel it so in thy latter end, *Heb. 12.8.9.* Never did David love Jonathan (whose love exceeded) as the Lord loves thee from his very heart, now thou art in Christ by faith.

3. That the Lord shal be pacified eternally, never to cast thee off again for any sins or miseries thou fallest into, this is wonderfull: Those whom men love they forsake, if their love be abused; or if their friends be in affliction, they then bid them good night; but the Lords love & favor is everlasting, *Isa. 9.7.* The mountains may depart out of their places, & the hills cast down to valleys, but the Lords kindnesse never shall, never can; He hath hid his face a little moment, whiles thou didst live in thy sin and unbeleef, but now

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*Isa. 45.
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with everlasting mercy he will embrace thee; Nay which is more, the abounding of thy sin is now the occasion of the abounding of his grace, Ro. 5. 20. thy very wants & miseries are the very causes of his bowels and tender mercies, Heb. 4. 15. 16. Oh what a priviledge is this? Did the Lord ever shew mercy and favour to the Angels that sinned? Did not one sin cast them out of favour utterly? Oh infinite grace, that so many thousand thousands every day gushing out of thy heart against kindnesse and love, nay the greatest, dearest love of God, should not incense his foret displeasure against thee! the Lord that powred out all his anger upon his own Son for thee, and for all thy sins, cannot now powr out, nay hee hath not one drop left (though he would) to powre out upon thee for any one sinne.

4. That the Lord should be thus pacified with enemies; a man may be easily pacified with one that offends him a little, but with an enemy that strikes at his life, (as by every sin you doe) this is wonderfull, yet this is the case here, Rom. 5. 7. 8.

5. That the Lord should be pacified, even with enemies, by such a wonderfull way as the blood of Iesus Christ, Rom. 5. 7. 8. this is such love, as one would think the infinite wisdom of a blessed God could have devised no greater; by this (v. 6.) he commended and set out his love, which though now it grow a stale and common thing in our dayes, yet this is that which is enough to burst the heart with astonishment and amazement, to thinke that the party offended, (who therefore had no cause to seeke peace with us againe) should find out such a way of peace as this is; Woe to the world that despise this peace.

6. That being thus pacified, you may come into Gods presence with boldnesse at any time, and aske what you will: I wonder what he can deny you if he

he loves you, *Rom. 5. 2.* and which is yet more, that now all creatures are at peace with you, *Iob. 5. 23.* as when the Captaine of the Army is pacified, none of his souldiers must hurt or strike that man; nay, that hereby all your enemies should be forced to do good to you; *Oh death where is now thy sting?*

I have oft wondered, if Christ hath borne all our miseries and suffered death for us, why then should we feel any miseries or see death any more? and I could never satisfie my owne heart by any answers given, better then by this, *viz.* that if the Lord should abolish the very being of our miseries, they should indeed then do us no hurt; but neither could they then doe us any good: for if they were not at all, how could they doe us good? now the Lord Jesus hath made such a peace for us, as that our enemies shall not only not hurt us, but they shall be forced (himself ordering of them) to doe much good unto us; all your wants shall but make you pray the more, all your sorrowes shall but humble you the more, all your temptations shall but exercise your graces the more; all your spirituall desertions shall but make you long for heaven, and to be with Christ the more: it is now part of your portion, not only to have *Paul, and Apollos, and world,* but *death* it selfe, to do you good: Oh Lord what a blessed estate is this; which, though thousands living under the Gospell of peace heare of, yet they regard not; they can strain their consciences in a restless pursuit of the favour of men, and in seeking worldly peace; yet to this day (though born enemies to God) never spent one day, it may be not one houre, in mourning after the Lord for favour from him, nor care not for it, unlesse it be upon their own terms, *viz.* that God would be at peace with them, but they may still remain quietly in their sins & war against God; & thence it is, that the Lord will shortly

I Cor.
3. 22.

ly take away peace from the whole earth, and plague the world with war and blood-shed : as it is in *Zach. 11.6. Deliver every man into the hand of his neighbour, and into the hand of his King, and they shall smite the Land*; even for this very cause, for despising the peace & reconciliation with God, you might and should have accepted in the Gospel of peace.

SECT. III.

Thirdly, Adoption.

This is the third benefit, which in order of nature follows our reconciliation, whereby the Lord accounts us Sons, and gives us the Spirit and privilege of Sons: for in order, we must be first beloved before we can be loved so as to be accounted Sons, *1 Joh. 3. 1.2.* for the Lord of unjust to account us *just* in our justification is much; but for the Lord to account us hereby as *friends*, this is more: but to account us *Sons* also, this is a higher degree and a farther privilege; and hence, our Adoption follows our Faith; *Ioh. 1. 12. Gal. 3. 26.* and if Adoption, then the Spirit of Adoption much lesse doth not precede Faith, by Christs active obedience (our Divines say) we have right unto life; by Adoption we have a farther right; the one destroyes not the other; for a man may have right unto the same thing upon sundry grounds: we know there are two sorts of Sons: *1.* Some by nature, borne of our own bodies, and thus wee are not Sons of God, but children of Wrath. *2.* Some by Adoption which are taken out of another family, & accounted freely of us as our Sons; and thus *Moses* was for a time the Son of *Pharaohs* daughter. And of this Son-ship by Adoption I now speak, the Lord taking us out of the family of hell to be his Adopted Sons. Christ is Gods Son by eternal generation, *Adam* by creation; all beleevers are Sons of Adoption. Now Adoption is two-fold,

1. External,

1. Externall, whereby the Lord takes a people by outward covenant and dispensation to be his Sons, and thus all the Jewes were Gods *first-borne*, *Exod. 4. 22.* and unto them did *belong the Adoption*, *Rom. 9. 4. 5.* And hence their children were accounted *Sons*, as well as *Saints*, and *holy*: *1 Cor. 7. 14. Ezech. 16. 20. 21.* but many fall from this Adoption, as the Jewes did.

2. Internall, whereby the Lord out of everlasting love, to particular persons in speciall, hee takes them out of the family of Satan, and by internall love and special account reckons them in the number of Sons; makes them indeed *Sons*, as well as calls them so: *Isaac* by special promise was accounted for the seed, *Ro. 9. 8.* & of this we now speak. Now this is double.

1. Adoption begun, *1 Ioh. 3. 1. 2.* now we are the Sons of God. To which of us, (though Sons indeed) yet the Lord behaves himself toward them for some time, and for speciall reasons, as unto *servants*, exercising them with many fears, *Gal. 4. 1. 2.* some spirits will not be the better for the love of their Father, but worse; and therefore the Lord keeps a hard hand over them: to others, the Lord behaves himself with more speciall respect, in making them cry with more boldnesse, *Abba Father*, *Rom. 8. 15. 16.* who will be more easily overcome, and bent to his will by love.

2. Adoption perfected, when we shall receive all the priviledges of sons, not one excepted, *Rom. 8. 23.* where we are said to wait for our Adoption, the Redemption of our bodies; By the first we are sons, but not seene nor known such, *1 Iohn 3. 1. 2.* By the second, we shall be known before all the world to be such: wee now speake principally of Adoption begun, whereby we are Sons in Gods account, and by recall reception of the Spirit of Sons: the manner of this Adoption is thus.

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Isa, 56.

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1. God loves Iesus Christ with an unspeakable love, as his only Son, and as our elder brother.
2. Hence when we are in Christ his Son, he loves us with the same love, as he doth his own Son.
3. Hence the Lord accounts us sons, *Ephes. 1. 5. 6.* Gods love is not now toward us as to *Adam* his Son by creation, *viz.* immediately diffused upon us; but in loving his owne Son immediately, hence he loves us, and hence adopts us, and accounts us children.

Oh that the Lord would open our eyes to see this priviledge; *Behold it, saith Iohn, 1 Iohn 3. 1.* stand amazed at it, that children of wrath should become the Sons of the most high God; for a beggar on the dunghill, a vagabond, runnagate from God, a prodigall, a stranger to God, whom the Lord had no cause to think on, to be made a Son of God Almighty.

If Sons, then the Lord doth prize and esteem you as Sons: If a man hath twenty sons, he esteemes the poorest, least, sick child hee hath, more then all his goods and servants, unlesse he be an unnatural father; I tell you that the least of you, the poorest and most feeble beleever, is accounted of God, and more esteemed then all his household stuffe: then heaven, earth, and all the glory in it, and all the Kings, & great men in the world: *Isa. 43. 4. 5. 6.* not because thou hast done any thing worthy of this, but onely because he accounts thee freely as his Sonne.

If sons, then the Lord surely will take care for you as for sons; a godly father hath a double care of his children. First, of their temporall; Secondly, and chiefly of their eternall estate; we are ready to question in times of want, what we shall eat, drink, how we shall live; Oh consider, art thou a Son of God, and will not he that feeds the Ravens, and clothes the Lilies, provide for thee? Yes verily, he will take care

Mat. 6.

31, 32.

care for thy temporall good. It is true, you may be brought into outward straits, wants, miseries, yet then the Lord is thereby plotting for thy eternal good, for hence come all Gods corrections, *Deut. 8. 5. Heb. 12. 8.* the Lord took all they had from them by their enemies in warre, and carryed them away captive into a strange Land, yet *Ier. 24. 5.* this was for their good; we think the Lord many times takes no care for us, and so make him of a worse nature then the savage beasts, or bloody men toward their young, but this is certain, hee never denies any thing to us in outward things, but it is to further our eternall blisse with him, to doe us good in our latter end: what say godly parents? it is no matter what becomes of my children, when I am dead, if the Lord would but give them himselfe to be their portion; if at last they may see the Lord in glory: doe not wonder then if the Lord keeps you short sometimes.

If Sons, then he loves you as Sons, as a father doth his sons; you thinke the Lord loves you not, because you doe not alway feele his love, nor know his love; is thy son not thy childe, because whiles it is young, it knowes not the father that begot it, or because thou art sometime departed from it, and hast it not alway in thine own arms? *Israel saith, My God hath forsaken me and forgotten me, Isa. 49. 14.* and yet no mother tenders her childe, as the Lord did them; you thinke because you have so many sins and afflictions one upon another, that the Lord loves you not: judge righteously, hath thy child no father because it is sick long together, and therefore kept under unto a spare dyet? no, he knowes our mould, and that we are but dust, and freely choseth us to be his Sons, and hence loves notwithstanding all our sins: *Psa. 89. 32. 33.* if he sees *Ephraim* bemoaning his stubbornesse, as well as his sickness, & weaknes, *Ier. 31. 20.* doth not

- the Lord professe, *Is he not my only Sonne?*
4. If Sons, then we are *heires and co-heires with Christ*, saith the Apostle, *Rom. 8. 17.* sons by nature are not alway heires, but all sons by Adoption are: wee are heires with Christ, the Lord Christ as our elder brother managing all our estate for us, because unable to do it our selves; we are *heires, 1. of the Kingdome of glory, 1 Pet. 1. 4. 5.* Heires of all this visible world, *1 Cor. 3. 22.* not that we have the whole world in our own hand (it would be too cumbersome to us to manage,) but the Lord gives us the rent of it, the blessing & good of it, though it be possessed by others. 3. We are heires of *the promise: Heb. 11. 9. Heb. 6. 17.* whereby *Jehovah* himselfe comes to be our inheritance & portion for ever; and look as Christ was in the world an heire of all, though trod underfoot by all, so are we; what can wee desire more? If Sons, then we have, and shall ever have the spirit of Sons, *Rom. 8. 15. 16.* & what are we the better for this Spirit? truly hereby, First we cry unto him, we are enabled to pray who could not pray before, because guilt stopt our mouthes. Secondly, we cry *Abba Father*, and this Spirit witnesseth that we are sons of this Father: it is not said that it witnesseth to our spirits, but *it witnesseth with our spirits, i. our renewed conscience, thus; All beleevers called and justified of God are Sons, but I am such a beleever, therefore I am a Son, now the Spirit beares witness with us in every part, both premises and conclusion, only it being the clearest and strongest witness, it testifies the same thing our consciences do, but yet more clearly, more certainly, more comfortably & sweetly, ravishing the soul with most unspeakable peace & joy, especially in the conclusion. I know there is a Noetick testimony, but it is lastly resolved into this. He not now dispute it, only this is certaine; that this testimony all the Sons of God have by means of their*
- 5.

their Adoption. They may not indeed sometime hear it; if they do, they may object against it through the unbeleef in part remaining in them; or if it be sometimes suspended, what you want in the witness and comfort of it, you have it in the holiness of it; and therefore the Spirit sealing is called *the holy Spirit*, Eph. 4. 30. 1 Pet. 1. 6, 7, 8. and is not this a great privilege? Thirdly, hereby you are led and guided, and that continually toward your last end. For as if Adam had stood, he should have had the Spirit of God, this very Spirit to have kept him and all his posterity from falling at any time from God, so Christ having stood for us, justified us before God; sends the immutable constant assistance of the Spirit in Adoption, which though it doth not alway quicken us, nor comfort us, nor assure us, &c. yet it is every moment guiding and leading of us unto our utmost end. From hence it is, that the same sins which harden others, at last humble us, the same temptations by which others fall & perish, serve at last to purify us; hence our decay in grace leads us to growth at last, hence our fears & doubts serve to establish at last, hence our windings from God, for a time, make us esteeme more of the presence & ways of God at last; because this Spirit of Adoption is that by which we are led, & constantly assisted & carried toward our latter end: Oh mourn thou that art as yet no Son, but a slave to Satan, & unto thy filthy lusts; a servant at best, working for wages onely, and feare of the whip, who shalt not only abide in Gods house as Sons shall doe: nay it may be hast hated and reviled the Sonnes of God; time shall come that you shall wonder at their glory, who are not known now.

SECT. 4.

Fourthly, *Sanctification.*

This is the Fourth benefit which followes in order of nature, our justification, reconciliation, & adoption

Rom. 8,
14.

tion, for upon our being Sons in Adoption, wee receive the Image of our heavenly Father in Sanctification; because we are under grace. Hence it comes to passe that we are freed from the *raigning power of sin*, Rom. 6. 14. so that our Sanctification follows our Justification, and Adoption goes not before it. In justification, we have the love and righteousness of the Son; in reconciliation, the love of the Father; in Adoption, the love of a Father & presence of the Spirit assisting, witnessing; in Sanctification, the Image of our Father by the same spirit: and this I conceive, with submission is *the seal of the Spirit* mentioned Eph. 1. 13. *the seal Sealing*, is the Spirit it selfe; the *seal sealed*, consists first in the expression of it in Adoption; secondly, in the impression of it in Sanctification, and that he only shal passe as current coyne, that hath both these; I know the most full and clear expression and testimony of the Spirit is after all Gods work is finished in glorification, but the beginning of it is here in Adoption, a fuller measure of it in Sanctification; Gods Seale is ever set to some promise (as mens seales to some bond, not to blanks) the Lords promise of actual justification, & reconciliation, pertains only to men sanctified or called: in Adoption therefore wee receive the Spirit, which looks both wayes; testifying either thou sanctified, art justified, or thou called, art justified & reconciled. I speak not now of external sanctification by outward shew and profession, and common illumination & operation of the Spirit upon men, from which many fall away, Heb. 10. 29. but of internal & speciall; the nature of which, you may best conceive in these three degrees.

1. It is the *renewing of a man*. So that by it a man is morally made a new man, another man; *All things are become new*; he hath new thoughts, new opinions of things, new desires, new prayers, & praises, new dispositions, regeneration not differing from it. 2. It

Tit. 3. 5.
2 Cor. 5
27.

2. It is a *renewing of the whole man*, 1 *Thes.* 5, 23. for as every part and faculty of man is corrupt by the first *Adam*, so they are renewed by the second *Adam*; not that we are perfectly renewed in this life by Christ, as we are corrupt by *Adam*, but in part in every faculty, *Rom.* 6, 19, and from hence ariseth our spiritual combat and warfare with sin, yea with all sin; it is not because of our sanctification simply (for if it were perfect, we should war and wrastle no more;) but from the imperfection of it. And this renewall in part, is in e very part, even in the whole man: and as the first *Adam* propagates sin chiefly and radically in the soul, especially into the heart of man; and from thence it diffuseth it selfe like leaven into the whole lump of our lives, so the Lord Jesus chiefly communicates this renewall into our hearts, and thence it sweetens our lives; and henceit is called *the inner man*, *Rom.* 7, 22. *Eph.* 3, 16. You see a little holiness in a Christian; I tell you, if he be of the right make, there is a kind of infinite endless holiness within him from whence it springs, as there is a kinde of infinite endless wickedness in a wicked man, from whence his sins spring: if a man be outwardly holy, but not within, he is not sanctified, no more then the painted Sepulchres of the proud Pharisees; if any man say his heart is good, though he makes no shew in his life, he speaks not the truth, if the Apokle may be beleeyed, 1 *John* 1, 6. for Sanctification is a renewall of the whole man, within and without; it is not for a man to have his teeth white, and his tongue tip, and his nailes pared; No, no, the Lord makes all new where he comes.

3. It is a renewall unto the Image of God, or of God in Christ; an un sanctified man may be after a sort renewed in the whole man, his outward conyersation may be fair, his minde may be *enlightened*, his heart may

may taste of the heavenly gift, &c. *Heb. 6.4.5.* hee may have a form of godlinesse, *2 Tim. 3.5.* hee may have strong resolutions within him unto godlinesse, *Deut. 5. 29.* and hence with the five foolish Virgins may be received into the fellowship of the wise, and not discerned of them neither, till the gate is shut; but they are never renewed in their whole man after the Image of God: i, they do not know things, and judge of them as God doth, they doe not love and will holinesse and the means thereto, as God doth; they hate not sin, as God doth; they do not delight in the whole Law of God, it is not writ in their hearts, and hence they love it not as God doth: and this is the cut of the thread between a sanctified & unsanctified Spirit; by sanctification a man is renewed unto Gods Image, once lost, but here again restored: *Eph. 4. 24. Job. 1. 16.* we receive from Christ grace for grace, as the seale on the wax hath tittle for tittle, to that in the seale it selfe, wee are changed into the same Image of Christ by beholding him, in the glasse of the Gospel, by Faith; *2 Cor. 3. 18. I delight in the law of God in my inward man, Ro. 7. 23.* and hence a Christian by the life of sanctification, lives like unto God; at least hath a holy disposition & inclination (the habits of holinesse) so to do; *Gal. 2. 19. I live unto God, he calleth us from darknesse into his marvellous light, that we might shew forth his vertues;* and that this is true sanctification, may thus appear; because our sanctification is opposed to our originall corruption, as our justification to our original & contracted guilt of sin: now as originall corruption is the defacing of Gods Image by contrary dispositions to sinfulness, so our sanctification can be nothing else but the removing of this pollution, by the contrary habits and dispositions to be like unto God again: our sanctification is to be holy, *Levit. 20. 7.* our holinesse hath no other primary pattern but Gods holinesse, so that our,

I Pet. 1.
14. 15.
16.

our sanctification is not the righteousness & holiness in as it is inherent in Christ, for that is the matter of our justification, and therefore sanctification must be that holiness which is derived unto us from Christ, whereby we are made like unto him; and thus Christ is made *sanctification unto us*, 1 Cor. 1. 30. There should be no difference between Christ our righteousness and sanctification, if that holiness which is in Christ should be *both* unto us. Hence also Sanctification is not the immediate operation of the Spirit upon us, without created habits of grace abiding in us, as the spirit that came upon *Balaam*, and mightily affected him for a time, but left him as destitute of any grace or change of his nature as *Athe* he rode on; No, no, it renews you unto the Image of God himself, if you be truly sanctified. And therefore let all those dreams of the Familists, (denying all inherent graces, but onely those which are in Christ, to be in the Saints) let them vanish and perish from under the sunne, and the good Lord reduce all such who in simplicity are misled from this blessed truth of God. I will not now enter into that depth concerning the means of our sanctification, in mortification by Christs death & vivification by the resurrection of Christ: this may suffice for explication of the nature of it. Onely see and for ever prize this privilege, all you blessed soules, whom the Lord hath justified; thou hast many sad complaints, what is it to me, if I be justified in Christ, and be saved at last by Christ, and my heart remain all this while unholy & unsubdued unto the will of Christ; that he should comfort me, and my holy heart be alway grieving of him; what though the Lord save me from misery, but saves me not from my sin; Oh consider this benefit. It is true, thou findest a wofull, sinfull nature within thee, crose & contrary unto holiness, & leading thee

thee daily in captivity; yet remember the Lord hath given thee another nature, a new nature; there is something else within thee, which makes thee wraſtle againſt ſin; & ſhal in time prevail over all ſin, *Mat. 12. 20.* this is the Lords grace ſanctifying of thee. Oh be thankfull that the Lord hath not left thee wholly corrupt, but hath begun to glorifie himſelf in thee, & to bleſſe thee, in turning thee from thine iniquities.

1. By this thou haſt a moſt ſweet and comfortable evidence of thy juſtification and favour with God; he that denyes this, muſt (what ever diſtinctions hee hath) abolish many places of Scripture, eſpecially the Epistles of *James* and *John*, who had to do with ſome ſpirits, that pretended faith and union to Chriſt, and communion with him, and ſo long as it was thus, this was evidence ſufficient to them of their juſtified eſtates. What ſaith *James*? Thou ſayſt *thou haſt faith*, ſhew it me then; prove it for my part, ſaith he: Ile prove by the bleſſed fruits and works which flow from it, as *Abraham* manifeſted his, *Jam. 2. 18. 22.* What ſaith *John*? You talke (ſaith he) of fellowſhip and communion with Chriſt, and yet what holineſſe is there in your hearts or lives; if you ſay you have fellowſhip with him, and walke in darkeneſſe, we lye and doe not the truth; but if you walke in the light, then although your holineſſe, and confeſſion, and daily repentance for ſin doth not waſh away ſin, yet the blood of Chriſt doth waſh us, *1 Ioh. 1. 6. 7.* Again, you ſay you know Chriſt, and the love and good will of Chriſt toward you, & that he is the propitiation for your ſins: how do you know this? ſaith he: He that ſaith, I know him, & keep not his commandments, is a liar, *1 Ioh. 2. 4.* True, might ſome reply, he that keeps not the commands of Chriſt, hath therby a ſure evidence that he knows him not, & that he is not united unto him; but is this any evidence that wee doe know

know him, and that we are united to him, if wee doe
 keep his commandments? yes verily, saith the Apo-
 stle, *hereby we know that we know him, if we keepe
 his commandments, ver. 3, and again, ver. 5. Here-
 by know we that we are in him,* What can be more
 plain? What a vanity is this to say that this is running
 upon a covenant of works? Is not sanctification *the
 carrying of the law in our hearts,* a speciall benefit of
 the covenant of grace as well as justification? *Heb.*
8. 10, 12. and can the evidencing then of one benefit
 of such a covenant by another, be a running upon the
 covenant of works? is it a truth contained in the cove-
 nant of grace, *viz.* that he that is justified is also san-
 ctified, & he that is sanctified is also justified? And
 is it an error against grace to see this truth, that hee
 that is sanctified is certainly justified; and that there-
 fore he that knows himself sanctified, may also know
 hereby that hee is justified? Tell me how will you
 know that you are justified? You will say, by the
 testimony of the Spirit; and cannot the same Spirit
 shine upon your graces, & witnesse that you are san-
 ctified as well? *1 Iohn 4. 13, 24. 1 Cor. 2. 12.* Can
 the Spirit make the one clear to you, & not the other?
 Oh beloved it's a sad thing to hear such questions and
 such cold answers also, that sanctification possibly
 may be an evidence; may be? is not certain? Affu-
 tedly, to deny it is as bad as to affirm that Gods own
 promises of favour are true evidences thereof; & con-
 sequently, that they are lies & untruths; for search the
 Scripture, & consider sadly, how many Evangelicall
 promises are made unto several graces, *i.e.* unto such
 persons as are invested with them; you may only take
 a taste from *Matth. 5. 3, 4, &c.* where our Saviour
 (who was no legall preacher) pronounceth, & conse-
 quently evidenceth blessednes by eight or nine pro-
 mises, expressly made to such persons as had inherent
 graces of poverty, mourning, meeknesse, &c. there

there mentioned; the Lord Jesus leaving those precious Legacies of his promises unto his children that are called by those names of *Mourners, poore in spirit, pure in heart, &c.* that so every one may take, & be assured of his portion manifested particularly therein: that I many times wonder how it comes to passe that this so plain and ancient principle of Catechising (for so it was among the *Waldenses* many 100. yeeres since) grounded on so many pregnant Scriptures should come to be so much as questioned in our dayes sometimes I thinke it ariseth from some wretched lusts men have a minde to live quietly in; desirous to keepe their peace, and yet unwilling to forsake their lusts; and hence they exclude this witness of water, the witness of sanctification to testifie in the Court of conscience, whether they are beloved of God and sincere hearted or no, because this is a full witness against them, and tell them to their faces, that *there is no peace to the wicked, Isa. 57. ult. Dent. 29. 19. 20.* & that they *have nothing to do to take Gods name in their lips, that secretly hate to be reformed, Ps. 50. 16.* In others I thinke it doth not arise from want of grace, but because the Spirit of grace & sanctification runneth very low in them; tis so little that they can scarce feel it by the help of spectacles; or if they do, they doubt continually of the truth of it; and hence because it can speak little, and that little very darkly and obscurely for them; they have no great mind that it should be brought in as any witness for them. Others I thinke may have much grace & holinesse, yet for a time cast it by as an evidence unto them, because they have experience how difficult & troublesome it is to find this evidence; and when tis found, how troublesome to read it, and keepe it fair, and thereby have constant peace and quietnesse; and hence arise those speeches, *Why do you look to your sanctification, a blotted evidence,*

evidence? you may have it to day, and lose it to morrow, and then where is your peace? and I do beleieve the LORD deprives many of his precious SAINTS from the comfort of this evidence; either because they look onely to this, and not unto Christ, and their justification by faith, *Rom. 5. 1.* or else because there is some secret lust or guile of spirit, *Psal. 32. 1. 2.* which the Lord by sore and long shakings about their fall and sanctification, would first winnow out, or because there is a perverte frowardnesse of spirit, whereby because they feel not that measure of sanctification which they would, do therefore vilify, and so come to deny what indeed they have; because they feel a law of sin in their members, leading them away captive: will not, with Paul, take notice of the law of their minds, whereby that inner man delights in the Law of God, & mourns bitterly under the bondage of death, by which they might see with Paul, that there is no condemnation to such, *Rom. 8. 1.* To conclude, what ever is the cause of this crookednesse of judgement, I doe beleieve that the generall cause is, want of attendance and standing unto the judgement of the Scriptures in this controversie: for if this was stood unto, men would not produce their owne experience, viz. that they would never finde any evidence from sanctification, but they have met with it in another way, by the immediate witness of the Spirit onely; nor would men cry it down, because grace being mixt with so much corruption, it can hardly be discerned, and so will be alway left in doubts, and that the heart is deceitfull, and many that have evidenced their estates hereby, have beene deceived: I confesse thus the Popish Doctors argue against assurance of faith from the Scriptures without speciall and extraordinary Revelation; but what is all this to the purpose if the Scriptures make it an evidence? away then with thy corrupt experience, shall this be

be judge, or the Scriptures rather? what though many judging of themselves by marks and signes have beene deceived; yet if the Scripture make it an evidence, (as we have proved) then, though men through their own weaknesse or wickednesse have beene deceived in misapplying promises; yet the Scripture cannot deceive you: What though it be difficult to discern Christs grace in us? yet if the Scriptures will have us try our estates by that rule, which in it selfe is easie, but to our blindnesse and weaknesse, difficult many times to see; who shall, who dares condemne the holy Scriptures? which as they shall judge us at the last day, should judge us now. Suppose that diverse books, and many Ministers sometimes give false signes of grace and Gods favour, yet doth the Scriptures give any? I shall propose one thing to conscience, as the conclusion of this discourse: Suppose thou wert now lying upon thy death-bed, comforting thy selfe in thy elected and justified estate; suppose the Spirit of God should now grapple with thy conscience, and tell thee, if thou art *justified*, then thou art *called and sanctified*, 2 *Thef.* 2. 13. 14. Is it thus with thee? what wilt thou answer? if thou sayst thou art not sanctified, the Word & Spirit will bear witness then against thee, and say, then thou art not elected nor justified; if thou sayst thou knowest not, thou lookest not to sanctification, or fruits of the Spirit, they will then reply, How then canst thou say that thou art elected or justified? for it is a truth as cleare as the Sun, and as immovable as heaven and earth; None are *elected & justified*, but they are also *sanctified*, and they that are not *sanctified* are not *justified*, *Rom.* 8. 1. 13. And now tell me, how can you have peace, unless you make your faces like flint before the face of Gods eternal truth, or heal your conscience by such a plaister as will not stick? if therefore the Lord
ever

ever made sin bitter to thee, let holiness be sweet; if continuance in sin hath been an evidence unto thee of thy condemnation, Oh let the riches of the grace of Christ in redeeming thee from the lamentable bondage & power of sinne, be an evidence to thee of thy salvation: Oh bless God for any little measure of sanctification; doe not scorn or secretly despise this spirit of grace, as many in this degenerate age begin to do, saying, You look to graces & fruits, & marks, and signs, and a holy frame of heart & sanctification; what is your sanctification? Oh let it be the more precious to thee, mourning that thou hast so little, and blessing the God & Father of all grace for what little thou hast, wearing it as a bracelet of gold about thy neck, knowing hereby thou art *born of God*, and that *the whole world lyeth in wickednesse*, and shall perish without this, *1 Ioh. 5. 18. 19.* 2. This is your glory and beauty, this is glorification begun; what greater glory then to be like unto God? to be like unto God is to be next to God: and therefore this is called *glory*, *2 Cor. 3. 18. we are changed into the same Image from glory to glory.* Every degree of grace is glory, and the perfection of glory in heaven consists chiefly in the perfection of grace; what is the worke of some men at this day but to cast reproach upon sanctification our glory? 3. This will give you abundance of sweet peace, and therefore, *Heb. 12. 11.* it is called the *quiet fruit of righteousness*; for from whence comes the sore troubles & continuall doubts of Gods favour in many mens consciences? Is it not some decay or guile here? *Pf. 32. 1. 2.* Is it not some boldnes to sin; that they *walk not in fear*, & therefore not in the *consolation of the holy Ghost*? Is it not their secret dalliance with some known sin, continued in with secret impenitency? is it not because they labour with some strong unmortified corruption, pride, or passi-

Acts 9.
41.

passions, that they are in daily pangs and throwes of conscience for ? *Pf. 32. 1. 2. 3. 4.* what was the rejoicing of *Paul* ? was it not that *in all sincerity & simplicity he had his conversation among men* *2 Cor. 1. 12.* What was *Hezekiahs* peace when dying as hee thought ? was it not this ; *Lord remember I have walked before thee uprightly ? Isa. 38. 2. 3.* not that this was the ground of their peace, for that only is free grace in Christ, but this is the meanes of your peace, *Ioh. 14. 22. 23.* it's a curfed peace which is kept by looking to Christ, yet loving thy lust.

4. This is that which will make you fit for Gods use, *2 Tim. 2. 20. 21.* a filthy uncleane vessell is good for nothing till cleansed ; God will not delight to glorifie himsele much by an un sanctified person ; what is thy wife, children, friends, family, the better for thee, if thy heart remain un sanctified ?

5. A little holinesse is eminently all, springing up to eternall life ; this little spring shall never cease running, but it shall fill Heaven it selfe, and thy soul in it with abundance of glory, *Ioh. 4. 14. & 7. 38.* You despise it because it is but little ; I tell you this little is eminently all, and contains as much as shall be powdered out by thee so long as God is God : Tis true, thou sayst it's weak, and oft soyled, & gives thee not compleat power and victory over all sin, yet know that this shall (like the house of David) grow stronger & stronger, and it shall at last prevaile, and the Lord will not break thee though thou art bruised by sin daily, untill judgement come to victory ; and the Prince of this world be judged, and thy soule perfected in the day of the Lord Jesus.

SECT. 5.

Fifely, *Audience of all prayers.*

This is the fit benefit, which though it be a fruit of other benefits, yet I name it in speciall, because I desire

ire it might be specially observed; and I place it after our sanctification, because of *Dauids* speech; *If I regard iniquity in my heart, the Lord will not beare my prayer*, *Pla. 66. 18.* and that of the Apostle, *1 Iohn 3. 22. We beleewe what ever we aske we receive, because we keep his commandements, and doe those things which are pleasing in his sight.* As the Lord hath respect to the prayers of his people, not only in regard of their justification, but in some sense in regard of their sanctification also; a justified person polluted with some personall or common sins of the times, may want that audience and acceptance of his prayers I am now speaking of. That God will heare all the petitions of his people, can there be a greater priviledge then this? yet this our Saviour affirms twice together, because it is so great a promise, that we can hardly beleewe it, *Ioh. 14. 13, 14. Whatsoever you aske the Father in my name, that will I doe; we; mark the scope of the words, our Saviour had promised, that he that beleeves in me shal doe greater workes then I have done: now because this might seem strange and impossible, the Lord in those verses tells them how, for (saith he) Whatsoever you aske in my name I will doe for you, I will doe indeed all that is to be done, but yet, it shall bee by meanes of your prayers; Christ did great workes when he was upon the earth, but for him to doe what ever a poor sinfull creature shal desire him to doe, what greater work of wonder can there be then this? This is our confidence (saith the Apostle) that what ever we ask according to his will, he heareth us, 1 Ioh. 5. 15.* The greatest question here will be, what are those prayers the Lord will hear? I confesse many things are excellently spoken this way, yet I conceive the meaning of this great Charter is fully exprest in those words, *In my name.* If they be prayers in Christs name, they shal be heard, & it contains these three things. T 1. To

Mic. 4.
5.

Deut.
18. 18.
19.

1. To pray in Christs name, is to pray with reliance upon the grace, favour, and worthinesse of the merits of Christ, thus this phrase is used, *to walke in the name of their God*, is in confidence of the authority, and excellency, and favour of their Gods, that they will beare them out in it; so to pray in Christs name, is to pray for Christs sake thus, *Ephes. 2. 18 through him* (i. through his death & sanctification rested upon) *Wee have acceſſe with confidence unto the Father*, Eph. 3. 12. *In whom we have boldnesse and acceſſe with confidence, by the Faith of him*. There are three evils that commonly attend our prayers, when we see God indeed. 1. Shame and flight from God, the Apostle saith therefore, that *by Faith in Christ we have access*. 2. If wee doe accede and draw near to him, there is a secret fear & straitnes of spirit to open all our minds; therefore saith he, *we have boldnesse*, the word signifies liberty of speech to open all our minds without fear or discouragement. 3. After we have thus drawn near, & opened all our desires & moanes before God, we have many doubts viz. will the Lord hear such a sinner, and such weak and imperfect, and sinfull prayers? and therefore he also affirms, that we have *confidence & assurance* of being heard; but all this is *by faith in him*: for look as Christ hath purchased all blessing for us by his death, & hence makes his intercession for those things daily according to our need: So we are much more to rest upon, & make that satisfaction, the ground of our intercession; because Christs blood purchased this, therefore O Lord grant this. 2. To pray in his name, is to pray from his command, & according to his will; as when we send another in our name, we wish him to say thus, Tell him that I desire such a thing of him, and that I sent you; so it is here, and thus the phrase signifies: *Ioh. 5. 43. I am come in my Fathers name*, i. By this authority & command. T.

To pray in Christs name therefore, is to pray according to the will of Christ, and from the will of Christ; when wee *take these wordes* the Lord puts into our mouthes; *Hos. 14. 1. 2. 3.* and desire those things only that the Lord commands to seeke, whether absolutely or conditionally; *according to his will* revealed; and *with submission to his will* concealed: *1 Iohn 5. 14.* *what ever we ask according to his will, he hears us*; *Psa. 27. 8. Rom. 8. 26.* If you aske any thing not according to Gods will, you come in your own name, he sent you not with any such message to the Father.

3. To pray in his name, is to pray for his ends; for the sake and use of Christ, and glory of Christ; thus the phrase is used, *Mat. 10. 41. 42.* *To receive a Prophet in the name of a Prophet, i.* for this end and reason, because he is a Prophet. A servant comes in his Masters name to aske something of another, when he comes, as from his command; so also for his Masters use: So when we pray for Christs sake, *i.* for his ends, not our own; these ever prevail, *I am. 4. 3.* *You aske and have not, because you aske amisse, to spend it on your lusts*; *Ioh. 12. 27. 28. Psa. 145. 18.* this is to aske *in truth*, to act for a spirituall end; to make it our utmost end, ariseth from a speciall, peculiar, supernaturall presence of the Spirit of life: and consequently a Spirit of prayer which is ever heard. And hence you shall observe, the least groan for Christs ends is ever heard; because it is the groaning of the Spirit, because it is an act of spirituall life, the formality of which consists in this, that it is *for God*: *Gal. 2. 19.* the Lord cannot deny what we pray for Christs ends, because then he should crush Christs glory: and therefore let a Christian observe, when he would have any thing of God that concerns himself, not to be solicitous so much for the thing, as to gaine favour and nearnesse to God, & a heart subject unto God in a

humble contentednesse, to be denyed as well as to be heard, and he shall undoubtedly find the thing it self; a lust is properly such a desire (though for lawfull things) wherein a man must have the thing because it pleaseth him, as when *Rachel* asked for children; she must have them, else she must needs dye: *Give us water that we may drink* was their brutish cry, *Exod. 17. 1. 2.* nor that we may live to him that gives it: holy prayers or desires (opposed unto lusts) are such desires of the soul, left with God, with submission to his will, as may best please him: now the Lord will heare the desires indeed of all that feare him, but not fulfill their lusts. These three are the essentiall properties of such prayer as is heard, or if you will, of that which is properly or spirituall prayer: fervency, and assurance, &c. are excellent ingredients; but yet the Lord may hear prayer without them: it is true, the Lord may sometimes not heare us presently, for our praying time is our sowing time, we must not looke presently for the harvezt. *The Lord heares the prayer of the destitute, Ps. 102. 17.* the original word is, of the *scrub*, or *naked place of the desert*, which the Prophet saith, *Ier. 17. 6. sees no good when good comes*, yet such as feels themselves such, the Lord doth regard them, and will have a time to answer them: and though the Lord may not give us the thing wee pray for, nor as good a thing of the same kind, yet he ever gives us the end of our prayers; he that is at Sea and wants stiffe winds to carry him to his port, yet hath no cause to complain, if the Lord secretly carries him in by a strong current of the Sea it selfe; and it is certaine at the end of all Gods dealing with you, you shal then see how the Lord hath not failed to answer you in any one particular, *Ios. 23. 14.* Oh therefore see and be perswaded of this your priviledge, that God will now hear every prayer, many make a ques-
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ffion, How may we know when the Lord grants out any blessing as an answer to prayer? many things are said to this purpose; but the simplicity and plainnesse of the answer lyes in this, *viz.* if it be a prayer, God hears it; if it be put up in Christs name, it is then a prayer: and that you may beleeve this, and glory in this, consider these reasons, to confirme this truth.

From the promise of Christ as in this place, *Ioh. 14. 13. 14.* which was a promise in special to be accomplished when he came to his kingdome; and therefore, though it is true, Gods grace is free, & therefore you think the Lord may as well refuse to heare you, as heare; yet consider that by his promise, hee hath bound himselfe to heare. From the Fatherly disposition that is in God, *Iohn 16. 26. 27.* and hence *hee loves us*, and hence cannot but heare us.

Because all prayers put up in Christs name, Christ *makes intercession* that they may be heard; *Heb. 7. 25.* he hath laid down his blood, that all our prayers might be heard, (as wee have proved) and indeed, hence ariseth the infinite efficacy of prayer, because it is built upon that which is infinitely and eternally worthy. Because all prayers of the faithfull arise from *the Spirit* of prayer, *Rom. 8. 26.* because as that which is for the flesh, is of the flesh; so that which is for the Spirit or for the sake of Christ; for spirituall ends, is ever of the Spirit, *Iohn 7. 18.*

Because of the glory of Christ, that the Father may be glorified in the Sonne: Cannot Christ be glorified unlesse he heare all prayers? yes hee could, but yet his will is to reveale his glory by this means; so that though thou and thy prayers be vile, and therefore deservest no acceptance, or answer, yet remember that his glory is deare; it is the glory of Kings to heare some requests and petitions, but they cannot heare nor answer all; it is the glory of Christ

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to heare all, because he is able, without the least dishonour to himselfe thus to doe, Oh bee perswaded of this, how should your joy then be full, how should you then delight to be ot with him, how would you then encourage all to come unto him, how would you then be constrained to doe any thing for him, who is ready to doe all for you? but oh, woe unto our unbelief, for that which (the Apostle saith, *1 Ioh. 5. 14.*) was ground of his confidence, *viz.* that *what ever we ask according to his will, he hears us*, is no ground to us, & we may say, and mourn to think, this is our diffidence, that what ever I aske according to Christs will, he heares me not: but oh recover from such a distrustfull frame, and from all dead-heartednesse in this duty *withall*, lest the Lord send task-masters and double our bricks, and then we groan, and sigh & cry and learn to pray that way, that will not pray nor believe now. If the Lord will but give us hearts, a suddenly you might not only rule your selves & families, but by the power of prayer pull downe, and raise up Kingdomes, dispose of the greatest affaires of the Church, nay of the world, you might hereby worke wonders, by means of him who ruling all things, yet is overcome by prayer, *Hos. 12. 4. 5.*

SECT. VI.

Sixthly, *Glorification.*

This is the sixth and last priviledge and benefite and you all know is the last thing in the execution of Gods eternall purpose toward all his beloved and chosen ones; whom he hath *predestinated, called, justified*, them he hath also *glorified*, *Rom. 8. 30.* hereby we are made perfect in holinesse, no more sinne shal stirre in us: perfect also in happinesse; no more teares, nor sorrowes, nor temptations, nor feares shall ever molest us; *Heb. 12. 13. Revel. 14. 13.* and all this

this shalbe in our immediate communion with God in Christ, *Col. 1. 18. Ioh. 17. 23. 24. we shall be then* saith Paul, *for ever with the Lord*: if the Lord would but open our eyes, and give us one glimpse of this, what manner of persons should we be? how should we then live? how willingly then should we embrace faggots and flames, prisons and penury? the light afflictions here, would not they work for us glory? nay the Apostle useth such a phrase which I beleeve may pose the most curious oratour in the world to expresse to the life of it, *an exceeding weight of glory, 2 Cor. 4. 17.* What is our life now but a continuall dying, carrying daily about us that which is more bitter then a thousand deaths; what saith the Apostle, *You are dead, yet when Christ shall appear, you shall appear with him in glory*; the general security of these times foretold by Christ (especially when Churches become Virgins, and people are seeking after purity of Ordinances) it shall not be in a want of watchfulness against the present corruptions of the times, as in a carelesse want of expectation of the comming of Christ in glory, not having *our loyns girt, and lamps burning*, nor readinesse to meet the Lord in glory, *Mat. 25. 1. 2. 3. 4. 5. &c.* Oh that I were able therefore to give you a blush and a dark view of this glory, that might raise up our hearts to this work.

Col. 3. 3

Consider the glory of the place: the Jewes did and doe dreame still of an earthly Kingdom, at the coming of their *Messiah*; the Lord dasheth those dreams, and telsthem *His Kingdome is not of this world*, and that he went away to prepare a place for them, *that where he is, they might be, Ioh. 14. 2. 3.* and be with him to see his glory; *Iohn 17. 23. 24.* the place shall be the third heaven, called *our Fathers house*; built by his own hand with most exquisite wisdom, fit for so great a God to appear in his glory (*Ioh. 14. 2. 3.*)

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to all his dear children; called also a *Kingdom*, *Mat. 25. 31. Come ye blessed inherit the Kingdom prepared for you*, which is the top of all the worldly excellency, called also an *inheritance*, *1 Pet. 1. 3.* which the holy Apostle infinitely blesteth God for as being our own and freely given to us, being our Fathers inheritance divided among his Sons, which is a greater priviledge then to be borne an heire to all the richest inheritance on this earth, or to be Lord of all this visible world; for this inheritance he tels us is, *1. incorruptible*, whereas *all this world waxeth hold as a garment*: *2. Tis undefiled*, never yet polluted with any sin, no not by the Angels that fell, for they fell in paradise, when Guardians to man, whereas *this whole groaneth under burden and bondage of corruption*, *Rom. 8.*

3. This never fadeth away; tis not like flowers, whose glory and beauty soon wither, but this shal be most pleasant, sweet, and ever delightfome; after we have been ten thousand years in it, as it was the first day we entered into it, (for this is the meaning of the word, and so it differs from *incorruptible*) whereas in this world (suppose a man should ever enjoy it, yet) there growes a secret satiety and fulnesse upon our hearts, and it grows common, & blessings of greatest price are not so sweet, as the first time we enjoy them; they clog the stomach, and glut the soul: but here our eyes, ears, minds, hearts shal be ever ravished with that admirable glory which shines brighter then ten thousand Suns, the very fabrick of it being Gods needle-work, (if I may so say) quilted with variety of all flowers in divers colours, by the exactest art of God himself, as the Apostle intimates, *Heb. 11. 10.*

Secondly, consider of the glory of the bodies of the Saints in this place; the Lord shal change our *vile bodies*, which are but as dirt upon our wings, & clogs at our

our sect, as the Apostle expresseth it, *Phil. 3. ult.* Paul was in the third heaven, & saw the glory doublelesse of some there, see what he saith of them, *1 Cor. 15. 42.*

43. 44. 1. It shall be an *incorruptible body*, it shall never dye, nor rot againe, no not in the least degree tending that way, it shall never grow weary, (as now tis by hard labour, and sometime by holy duties) nor faint, nor grow wrinkled and withered. *Adams* body in innocency *potuit non mori*, we say truly; but this *non potest mori*, it cannot dye: and hence it is, that there shall be no more sicknesse, paines, griefs, faintings, fits, &c. when it comes there.

2. It shall be a *glorious body*, it shall rise in honour, saith Paul; and what glory shall it have? verily it shall be like unto *Christs glorious body*, *Phil. 3. ult.* which when Paul saw, *Acts 9.* did shine brighter then the Sun; and therefore here shall be no imperfection of limbs, scars, or maimes, natural or accidentall deformities; but as the third heaven it selfe is most light-some, *Gen. 1. 1. 2.* so their bodies that inhabits that shall exceed the light and glory thereof, these being more compacted, and thence shining out in greater lustre, that the eyes of all beholders shall be infinitely ravished to see such clods of earth as now we are, advanced to such incomparable beauty & amiableness of heavenly glory. 3. It shall be a *powerfull, strong body*; It is sowne in weaknesse saith Paul; it shall rise in power; it shall be able to help forward the divine operations of the soul, which are now clogg'd by a feeble body; it shall be able to beare the weight of glory, the joy unspeakable, & full of glory, which our weake bodies cannot long endure here, but we begin to burst & break in pieces (like vessels full of strong spirits) with the weight & working of them; & therefore the Lord in mercy keepes us short now of what else we should feel; it shall be able to sing *Hallelujahs*, and give

honour, glory, power, to the Lambe that sits upon the Throne for evermore without the least wearinesse.

4. It shall be a *spirituall* body, our bodies now are acted by animall spirits, and being earthly and naturall, growes, feeds, eats, drinks, sleeps, and hath naturall affections and desires after these things, and is troubled if it wants them; but then these same bodies shall live by the indwelling of the Spirit of God powred out abundantly in us, and upon us, and so acting our bodies, and swallowing up all such naturall affections and motions as those be here; as *Moses* being with God in the Mount forty dayes & nights, did not need any meat or drink, the Lord and his glory being all unto him; how much more shall it be thus then? I doe not say we shall be spirits like the Angels, but our bodies shall be spirituall, having no naturall desires after any earthly blessing, food, rayment, &c. nor troubled with the want of them: and hence also the body shall be able as well to ascend up, as now it is to descend down; as *Austin* shewes by a similitude of lead, which some artists can beat so small as to make it swim; wee are now earthly, and made to live on this earth, and hence fall down to the center; but we are made then to be above for ever with the Lord, the Lord proceeding from imperfection to perfection, as the Apostle here shewes; not first *spirituall*, and then *naturall*; but first that which is *natural*, (in this life) and then that which is *spirituall*.

3. Consider the glory of the soule; now we know but in part, and see but in part; now we have joy at some times, and then eclipses befall us on a sudden; but then *the Lord shall be our everlasting light, Isa. 60. 19.* then we shall see God face to face, *1 Ioh. 3. 1, 2.* we shall then know and see those things that have beene hid, not onely from the wicked; but from the deepest thoughts of the Saints themselves in this world
2 Cor. 12. 4.

Paul

Paul saw some things not fit to be uttered, or that he could not utter : wee shall be swallowed up in those depths of grace, glory, immediate vision, God shall be all in all. The souls shall now enjoy, 1. the accomplishment of all promises which we see not here made good unto us, 1 Cor. 15. 24. then you shall have restitution of all these at times of refreshing, wherein your sins shall be publicly blotted out from the presence of the Lord, Acts 3. 19. If Joshua said, Jos. 23. 14. when the peoples warfare was ended, See if the Lord hath beene wanting in one word to you : Much more will the Lord Jesus say unto you then.

2. Then you shall receive a full answer to all your prayers, all that grace, holinesse, power over sin, Satan, fellowship with God, life of Christ, blessing of God, which you sought for, and wept for, and suffered for here, you shall then see all answered.

3. Then you shall find the comfort of all that you have done for God, Revel. 14. 13. your worke in this sense shall follow you, you shall then infinitely rejoyce, that ever you did any thing for God, that ever you thought of him, spake to him, and spake for him, that ever you gave any one blow to your pride, passions, lust, naturall concupiscence, &c. you shall then enjoy the reward of all your sufferings, cares, sorrows for Gods Christ, fastings, and dayes of mourning, whether publicly, or secretly for Gods people, 2 Cor. 4. 17. the same glory God hath given Christ, the Lord shall at that time give unto you, Ioh. 17. 22. it shall not be with us there as it was with the wicked Israelites, who when they came into the good land of rest, they then forgot the Lord and all his works past; no, no, all that which G O D hath done for you in this world, you shall then look back, and see, and wonder, and love, and blesse, and suck the sweet of, for evermore; it's a fond weak question to think whether we

shall know one another in heaven; verily you shall remember the good the Lord did you here, by what means the Lord humbled you, by what ministry the Lord called you, by what friends the Lord comforted and refreshed you; and there you shall see them with you; doe you thinke you shall forget the Lord and his works in heaven, which (it may be) you took little notice of, and the Lord had little glory for here?

Fourthly, consider the glory of the company & fellowship you shall have here; 1. Angels, *Heb. 12. 23;* 24. they will love you and comfort you, and rejoyce with you, and speak of the great things the Lord hath done for you, as they did on earth to the Shepherds, *Luke 2. 10.* Be not afraid, saith the Angel, *Matth. 28. 5,* I know you seek Jesus: So will they say then, be ever comforted you blessed servants of the Lord, for we know you are loved of the Lord Jesus. 2. Saints, you shall sit down with *Abraham, Isaac, & Jacob* in the Kingdome of God, be taken into the bosome of *Abraham*, and there we shall speake with them of the Lords wonders, of his Christ and Kingdome, *Psal. 145. 11,* and every sentence and word shall be milke and hony, sweeter then thy life now can be unto thee; wee shall know and love, and honour one another exceedingly. 3. The man Christ Jesus: when *Mary* claspt about him, *Ioh. 20. 17.* Let me alone said he, touch me not, I am not yet ascended to my Father. As if hee had said, (saith *Austin*) then shall be the place and time wherein we shall embrace one another for evermore. Never was husband and loving wife so familiar one with another, as the Lord Jesus will be (not carnally and in an earthly manner) but, in a most heavenly, glorious, yet gracious manner with all his Saints; *Come ye blessed,* will he then say to them; we shall then ever be, not onely in the Lord, but with the Lord, saith *Paul, 1 Thes. 4. ult. 1 Thes. 5. 10.*

Just

Just as *Moses* and *Elias* in his transfiguration, that talked with him, (which was a glimpse of our future glory) so shall we then, *Luke 12. 37.* and you shall then see that love of his, that blessed bosome of love opened fully, which the Apostle saith *passeth knowledge, Ephes. 3. 19.* I need not tell you of your fellowship with the Father, also when the Son shall give up the Kingdome to him that he may be all in all.

Fifthly, Consider the glory of your worke there; which is onely to glorifie this God.

1. You shall then live like Christ in glory, wee shall thinke and speak all with glory, *1 Iohn 3. 1. 2.* our strings shall be then raised up to the highest strain of sweet melody and glory.

2. You shall then blesse him, *Eph. 1. 6. Eph. 4. 30.* and that with ravishment; you shall come then to the full acknowledgement of the Son of God; you shall see and say all this is the work & grace of Christ, and then shall cry out, Oh let all Angels, Saints, ever blesse him for this. What should I speake any more? You will say, is this certaine? Can this be so? Yes assuredly, for Christ is gone to prepare this place and glory for you, *Iob. 14. 2. 3.* We have also the first fruits of this glory which we feel sometimes where by we see & taste, and drink, and long for more of that joy unspeakable, and peace that passeth understanding, that triumph over the rage & working power of remaining corruption, that dark vision of God, and holy glorying and boasting in him as our everlasting portion, &c. which cannot be delusions & dreams which never feed, but ever leave the deceived soul hungry, but are realities & things indeed, which satiate the weary soul, & fill it up with the very *fullness of God* himself, *Eph. 3. 19.* & therefore tis certaine that we shall have the harvest that thus taste of the fruits, and the whole summe payd us faithfully that have already the

Rev. 4.
10, 11.

the earnest penny. The Lord also fits us for this, as the Apostle disputes, *2 Cor. 5. 4. 5.* What means the Lord to deny our requests in many things as long as we live? what is his meaning not to let us see the accomplishment of many of his promises? is it because he is unfaithfull? or because hee would let us know there is a day of refreshing he hath reserved for us, & would have us look for, wherein we shall see it hath not been a vaine thing for us to pray, or him to promise? why doth he afflict us, and keep us more miserable both by outward sorrows and inward miseries then any other people in the world? doth he not hereby humble us, empty us, weane us from hence, and make us as it were vessels big enough to hold glory, which we hope for in another world?

But you will say, Can this glory be thus great? We see tis certaine it shall be so; but shall it be so exceeding great and endlesse? Yes verily, because

1. The price is great which is paid for it, *Eph. 1. 14.* tis a *purchased possession*, (by the blood of Christ we enter into the holy of holies) a price of infinite value must bring a kind of infinite glory. 2. Wee are by Christ nearer to God then Angels are, whose glory we see is very great. 3. Shall not our glory be to set out the glory of Christ? *2 Thes. 1. 10.* and if so, then if his glory be exceeding great, ours must beare a due proportion, and be very great also. 4. Doth not God pick out the poore and vile things of the world, to be vessels of glory? *1 Cor. 1. 27.* and is not that an argument that hee intends exceedingly to glorifie himselfe on such; to raise up a most glorious building, where he layes so low a foundation? 5. Are not we loved with the same love as he hath loved Christ? *Ioh. 17. ult.* and shall not our glory abound then exceedingly? 6. Is not the torment and shame of the Reprobates to be exceeding great & grievous? doth

not God raise them up to make his power knowne ?
Ro. 9. 23. What then shall we think on the contrary
of the glory of the Saints, wherein the Lord shall set
forth his power in glorifying them as he doth the glo-
ry of his power in punishing others ? and therefore
2 Thes. 1. 9. the punishment of the wicked is exprest
by separation of them *from the glory of the Lords*
power ; because that in the glory of the Saints, the
Lord wil (as I may so say) make them as glorious as
by his power ruled by wisdom hee is able to make
them. This is therefore the great glory of all those
whom God hath called to the fellowship of his deare
Son ; & which is yet more, blessed be God the time
is not long, but that we shall feel what now we do but
heare of, & see but a litle of, as we use to do of things
afar off : We are here but strangers, & have no *abid-*
ing city, we look for this *that hath foundations* ; and
therefore let sin presse us down, & weary us out with
wrestling with it ; let Satan tempt, and cast his darts
at us ; let our drink be our tears day and night, & our
meat gall & wormwood ; let us be shut up in choak-
ing prisons, and cast out for dead in the streets, nay up-
on dung-hills, and none to bury us ; let us live alone as
Pelicans in the wilderness, and be driven among
wilde beasts into deserts ; let us be scourged, and dis-
graced, stoned, sawn asunder, and burned ; let us live
in sheep-skins, and goat-skins, destitute, afflicted, tor-
mented, (as who looks not for such dayes shortly ?)
yet O brethren, the time is not long, but when we are
at the worst, and death ready to swallow us up ; wee
shall cry out, Oh glory, glory, oh welcome glory. If
our miseries here be long, they shall be light ; if very
bitter, they shall be short ; however, long or short,
they cannot be to us long, who looke for an eternall
weight of glory. Who would not (that considers of
these things) despise this world, and set it at his heels,
who hath all these priviledges & benefits with Christ

Christ in his eye? who would not abhorre a filthy lust, to enjoy such a Christ? who would ever looke back unto his flesh-pots, or fathers house, that hath such welcome made him the first moment he comes to the Lord Jesus, in having present fruition of some of these benefits, but present right unto all; fruition of some by feeling, of all by faith. But oh the wrath of God upon these times, that either see not this glory, or if they do, despite so great salvation! Christ, and pardon, & peace, adoption, grace, & glory is brought home to our doores, but their price is sold in our market, and we think it better to be without Christ with our lusts, then to be in Christ with his benefits. The reproach of Christ was dearer to Moses (as great a Courtier, and as strong a head-piece as our times can afford) then all the riches & honours of Egypt, but the grace, & peace, and life, & glory of Jesus Christ, is viler to us, then the very onions, and leeks, & flesh-pots of Egypt; if you had but naked Christ (our life) for a prey in these evill times, you had no cause to complain, but infinitely to rejoyce in your portion; but when with Christ you shal find all these benefits, and priviledges coming in as to your portion, and yet to despise him? Assuredly the Lord will not beare with this contempt alway: Away to the mountains, and hasten from the towns and cities of your habitation, where the grace of Christ is published, but universally despised, you blessed called ones of the Lord Jesus; for the days are coming, wherein for this sin, the heavens & earth shall shake, the Sun shall be turned into darknesse, and the Moon into blood, and mens hearts falling for fear of the horrible plagues which are coming upon the face of the earth. Dreame not of faire weather, expect not better daies, till you hear men say, *Blessed is he that commeth in the name of the Lord, who thus bleisseth his with all spirituall blessings in Christ, Eph. 1. 3.* I now proceed to the last. Cnap.

CHAP. III.

All those that are translated into this blessed estate, are bound to live the life of love in fruitful & thankful obedience unto him that hath called them, according to the rule of the morall Law, Psal. 40. 7. 8.

THe Lord doth no sooner call his people to himselfe, but as soone as ever he hath thus crowned them with these glorious priviledges, and given them any sense and feeling of them, but they immediately cry out, Oh Lord, What shall I now doe for thee? how shall I now live to thee? they know now they are no more their owne, but his; and therefore should now live to him. If you aske *Moses*, after all the love and kindnesse the Lord had shewn *Israel*, what *Israel* should doe for him? you shall see his answer full, *Dent. 10. 12. 13.* And now, Oh *Israel*, what doth the Lord require of thee, but to feare the Lord thy God, and to love him and serve him with all thy heart, and to keepe his Commandements, which I command thee this day for thy good? If you aske *Paul* (as Evangelicall a Christian as ever lived) what now we are to doe when we are in Christ? he answers punctually, *2 Cor. 5. 14. 15.* The love of Christ constraineth us, because we thus judge, that Christ dying for those that were dead, they that live should not live unto themselves, but unto him that dyed for them & rose again. If we aske *Peter* the question, to what end the Lord hath called us out of darkness into his marvellous light? he expressly tells you, it is to shew forth the vertues of him that hath so called us, *1 Pet. 2. 9.* If we be doubtfull whether this be the Lords minde, the Lord himselfe resolves it by *Zachary, Luk. 1. 74.* & tels us, that is his oath, That we being delivered out of the hands of our enemies, we should serve him without fear in holiness, (in all the rules of the first Table) & righteousness (in all duties of

the second Table) *all the dayes of our life*, and that all this should not be out of a spirit of bondage & slavish fear, but *without feare, i.e.* Feare of our enemies, sin, death, wrath, and so consequently out of love, to him that hath delivered us; that one would wonder it should ever enter the heart of any Christian man that hath tasted the love of Christ, as to think that there is no use of the Law to one in Christ; & that because they are to live the life of love to Christ, that therefore they are not to look to the law as the rule of their love, expressly crosse to the letter of the Text, *Ioh. 14. 15. If yee love me, keep my Commandements*; which Commandements are not only faith & love to the Saints; but love to enemies, and spiritual obedience unto the morall Law, in a far different manner and measure then as the Pharisees instructed the people in those dayes; as you may see, *Mat. 5. 17.* Tis true indeed, obedience to the Law is not required of us now as it was of *Adam*; it was required of him as a condition antecedent to life, but of those that bee in Christ it is required only as a duty consequent to life, or as a rule of life, that seeing he hath purchased our lives in redemption, and actually given us life in vocation and sanctification, we should now live unto him, in all thankfull and fruitfull obedience according to his will revealed in the moral Law. Tis a vaine thing to imagine that our obedience is to have no other rule but the Spirit, without any attendance to the Law; the Spirit indeed, is the efficient cause of our obedience, and hence we are said to be *led by the spirit, Ro. 8. 14.* but it is not properly the rule of our obedience, but the will of God revealed in his word, especially in the Law is the rule: the Spirit is the winde that drives us in our obedience, the law is our Compassse: according to which it steares our course for us: the Spirit and the Law, the wind and the compassse can stand well together, *Pf. 143. 10.*

Teach

Teach me to do thy will O God (there is Davids rule, viz. Gods will revealed) thy spirit is good (there is Davids wind, that enabled him to steer his course according to it) the Spirit of life doth free us from the law of sin and death, but not from the holy and pure, and good, and righteous Law of God, Rom. 8. 1. 2. 3. The blood of Christ by the Spirit cleanseth us from dead works, to serve the living God, Heb. 9. 14. not to serve our own selves, or lusts, or wills, to doe what we please: the law indeed is not a rule of that by which we are to obey, viz. of our faith, yet it is the only rule of what we are to obey: we are not to performe acts of obedience now as Adam was to doe, viz. by the sole power of inherent grace, but wee are to live by faith, and act by faith (for without me you can do nothing, John 15. 5.) wee are not united to Christ our life by obedience as Adam was to God by it, but by faith: & therefore as all action (in living things) comes from union, so all our acts of obedience are to come by faith, from the Spirit on Christs part, and from faith on our part, which make our union: Noah built by faith, Enoch walked with God by faith, Joshua & his Souldiers fought by faith, Abraham travelled, dwelt in his tents, lived & died by faith; they acted according to the rule, but all by the power of faith. It is a weake reasoning to imagine a man is not bound to pay his debts because he is to go unto another for the money: Obedience is our debt wee owe to Christ, Luke 17. 10. though we are to goe to Christ, poor, and weak, and feeble, to enable us to pay: Tis true, Christ hath kept the Law for us, and are we therefore free from it as our rule? No verily, Christ kept the law for satisfaction to justice, & so we are not bound to keep the Law; hee kept the law also for imitation, to give us a copy and an example of all holiness and glorifying God in our obedience; and thus Christs o-

bedience is so far from exempting us from the Law,
 as that it engageth us the more, having both rule and
 exercise before us, *1 Ioh. 2.6.* He that saith he abid-
 eth in him ought to walk as he walked, *1 Pet. 1. 14.*
15. 16. It is true, the Law is writ in a beleevers heart,
 and if he hath a law within, what need he (say some)
 look to the Law without? when as our Saviour and
 David argued quite contrary, *Psal. 40. 7. 8.* I come,
 I delight to doe thy will, it being written of me that
 I should doe it, because thy Law is within my heart;
 this argues, that you are not to attend the Law unwill-
 ingly as bond-men and slaves, but willingly & glad-
 ly, because the Law, even the Law of love in your
 hearts, *1 Ioh. 5. 3.* The place alledged by some for
 this liberty from the Law, viz. the Law is not made
 for a righteous man, *1 Tim. 1. 9.* if well considered,
 fully dasheth this dreame in pieces; for there were
 divers Jewish Preachers of Moses law, and they had
 a world of scruples and questions about it, ver. 4. &
 Paul and others were accounted of, as men lesse zeal-
 ous, because they did not found upon that string so
 much; away (saith Paul) with those contentious
 questions; for the end of the commandment is not
 scruples and questions, but charity and love (i.e. both
 to God and man) out of a pure heart and faith un-
 feigned, ver. 4. and saith he: The Law is very good,
 when used lawfully, that is, for this end, and out of
 these principles, ver. 8. tis not talking but doing, and
 that out of love, which is the end & scope of the law;
 so that note by the way, you may as well abolish love
 as abolish the law, love being the end and scope of the
 Law. But to proceed; The Law is not made (saith
 he) for the righteous, i.e. for the condemnation of the
 righteous, i.e. of such as out of a pure heart and faith
 unfained love God in the 1. Table, love to shew all
 duties of respect to man in the 2. Table; and there-
 fore they of al other men have no cause to abolish the

the law, as if it was a bugbear, or a thing that could hurt them, but it's made for the condemnation of *the Lawless Anomians*, (as the originall word is) or it you will, *Antinomians*, (transgressors of the first command) and *disobedient*, (transgressors of the second command) for *ungodly and sinners* (transgressors of the third command,) for *unholy and profane*, (transgressors of the fourth command), for *murderers of fathers and mothers*, (of the fifth command,) for *man-slayers* (of the 6.) for *whoremongers & defilers of mankind* (of the 7.) for *man-stealers* (of the 8.) for *Lyars* of the 9,) and for those that *in any thing walke contrary to sound doctrine*, the purity of the law and will of God (of the 10.) so that this place is far from favouring any of those that run in this channel of abolishing the law as our Rule; No beloved, the love of Christ will constrain you to embrace it as a most precious Treasure. It is the observation of some, that in the Preface to the Morall Law, *Exod. 20. 1. 2.* the Lord reveals himself to be *the Lord their God that brought them out of the Land of Egypt*; the very scope of which words, is to perswade to a reverend receiving and keeping of that good Law: this Law all nations are bound to observe, because hee is *Jehovah the Lord*; but to be *thy God* in speciall Covenant, and that *redeemed thee from Egypt*, and from that which was typified by it, this belongs to none but unto them especially that are the people of God, and therefore of all other people in the world, they are bound to receive it as their Rule, for obedience doth not make us Gods people, or God our God: but he is first our God, (which is onely by the Covenant of grace) and thence it is, that being ours, & we his, we of all other, are most bound to obey.

To conclude, they that stick in these briers, therefore cry down the law as a Christians rule, because by this means a Christian shall find no peace; because he

he is continually sinning against this Law: the Law therefore say they, will be alway troubling of him.

I answer, first a corrupt heart and putrid conscience, can have no peace by the law, *I sa. 57. 21. there is no peace to the wicked, &c* it is good it should be so.

2. A watchfull Christian may, *Psa. 119. 15. Great peace have they that keep thy Law. Hezekiah* had it, when he desired the Lord to remember how hee had walked before him with a perfect heart, *I sa. 58. 1. 2.*

3. *Paul* found it, the testimony of his conscience bearing him witnesse, was his rejoycing herein, *2 Cor.*

1. 12. 3. If a Christian ignorant of maintaining his peace with God by faith in his justification, notwithstanding all the errors in his obedience and sanctification; If I say he wants his peace, shal we therefore breake the law in pieces? if a secure Christian that walks loosely wants peace, by the accusations of the Law; tis Gods mercy to him to give him no peace in himselfe, while he is at truce with his lust.

4. That peace will end in dismall sorrow which is got by kicking against the Law, it is but dawbing for a man to keepe his peace by shutting his eyes against the way of peace; a servant may have peace in his idleness by thinking that his Master requires no work from him, and by hiding his talent, yet what will his Lord say to him when his day is ended, and he comes to reckon with him at sun-set? bring the Law into thy conscience in point of justification, it will trouble conscience: for their only Christs righteousness, Gods grace; and the promise are to be looked on, &c our own obedience and holinesse laid up in the dust; but bring it before thee as a rule of thy sanctification, and as thy copy to write after, and to imitate, and aspire after that perfection it requires, it will then trouble thee no more, then it doth a childe, who having a fair copy set him to write after, &c knowing that he is a son,

son, is not therefore troubled, because he cannot write as faire as his copy; he knowes if hee imitates it, his scribbling shall be accepted: howsoever though his father may chastise him with rods, if he be carelesse to imitate, yet he will never cast him therefore off from being his Son. The truth is this, it argues a most graceless, carnal, wretched heart, for a man to cast by Gods rules, because attendance to them is his trouble and torment, which unto a gracious heart are life, and peace, and sweetnesse; *All the wayes of wisdom to him, are wayes of pleasantness, and her paths peace:* And it is Gods common curse upon them that love not the truth in these days, that because sin is not their sorrow, nor breach of rules their trouble; that therefore, the observance of the Law and attendance unto rules shall be their burden and trouble, they feel not the plague in their own hearts, and therefore reproofs plague them, and commands are a plague and a torment unto them: crooked feet, and crooked wills, make them tread awry in such corrupt opinions,

All the called ones of God are therefore to live this life of obedience, & that out of love, which I call the life of love, *Gal. 5. 6.* for else circumcision availes nothing, nor uncircumcision, no nor Faith it self; unlesse it be of this nature, as that it works by love: there is much obedience and external conformity to the Law in many men, but the principall difference betweene these formalities, and the obedience of the Saints, is love; the obedience of the one ariseth from self-love, because it pleaseth themselves, & suits with their own ends; the other from the love of Christ, because it pleaseth him, and suits with his ends; *1 Cor. 13. 4. &c.*

1 John 5. 3.

Wherein doth and should this life of love appear?

In these five particulars. In thinking and musing much on Christ, and upon his love, and on what you shal

Prov. 3.
17.

Quest.
Answ.
I.

shall doe for him; he that saith he loves another, and yet seldome thinks on him, or will seldome give him a good look when hee meets him, certainly deceives himselfe; the least degree of love, appears in thinking on what we love, because the *loving kindnesse of God was better then life unto David*; hence he did *remember him upon his bed, and meditate on him in the very night*: Pl. 63.3.6. they that feare the Lord i. with a Son-like feare, where love is chiefly predominant, are such as *think upon his name*: Mal. 3. 16, *We have thought on thy loving kindnesse oh Lord in thy Temple*, Pl. 48.9. Thou that canst spend days, nights, weekes, months, years; and hast thy head all this time swarming with vain thoughts, and scarce one living thought of Christ, and his love, that didst never beat thy head, nor trouble thy self in musing, O what shall I do for him, nor in condemning thy self because thou doest so little, verily thou hast not the least degree of this life of love. In speaking and commending of him: is it possible that any man should love another & not commend him, not speak of him? if thou hadst but a Hawk or a Hound that thou lovest, thou wilt commend it, & can it stand with love to Christ, yet seldom or never to speak of him nor of his love; never to commend him unto others, that they may fall in love with him also? you shall see the Spoule, Cant. 5.9. 16. when shee was asked *what her beloved was above others?* shee sets him out in every part of him, and concludes with this, *he is altogether lovely, because thy loving kindnesse (saith David) is better then life, my lips shall praise thee, and I will blesse thee whiles I live*; Pl. 63.3.4. can it stand with this life of love, to be alway speaking about worldly affairs, or news at the best; both week-day & Sabbath day, in bed and at board, in good company & in bad, at home, and abroad? I tell you it will be one main reason why you desire to live, that you may make the

Lord Jesus known to your children, friends, acquaintance, that so in the ages to come his name might ring, & his memorial might be of sweet odour, from generation to generation, *Psa. 71. 18.* If before thy conversion especially thou hast poysoned others by thy vaine and corrupt speeches; after thy conversion thou wilt seek to season the hearts of others by a gracious, sweet, and wise communication of savory and blessed speeches; what the Lord hath taught thee thou wilt talk of it unto others, for the sake of him whom thou lovest. In being oft in his company, and growing up thereby into a familiar acquaintance with him: can we be long absent from those we love intirely, if we may come to them? can we love Christ, and yet be seldome with him, in Word, in Prayer, in Sacraments, in Christian Communion, in Meditation and daily Examination of our own hearts, in his providences of Mercies, Crosses, and Tryals? (for Christ is with us here, but those two wayes, in his Ordinances, or providences, by his holy Spirit,) Lord (saith David) *I have loved the habitation of thy house, and the place where thine honour dwelleth, Pla. 26. 8.* The ground of which is set downe, *verse 3.* *Thy loving kindnesse is before mine eyes, my soul longeth for thee as in a land where no water is, that I might see thee, as I have seene thee in the Sanctuary;* the reason of it was, *because thy loving kindnesse is better then life, Pl. 63. 1. 2.* In doing much for him, & that willingly; Did not Jacob love Rachel? how did he expresse it? his seven years service, in frost & snow, in heat & cold, by day and night were nothing to him, for her sake whom he loved: Shal I serve the Lord (saith David) *of what cost me nothing?* And when hee had prepared many millions for the building of the Temple, yet he accounted it a small thing for his sake whom he loved; *1 Chron. 29. 3,* he gave

3.

4.

5. it out of his poverty, as he speaks; *this is love to keep his Commandements, and those are not grievous*: I Iohn 5. 3. In suffering and enduring any evill for his sake. I confesse it is not every degree of love that will carry a man hither; yet where there is great and singular love, *for a good man one may be willing to dye*; Ro. 5. 7. assuredly if there be any love to Christ, it will in time encrease to this measure; It will think ten thousand lives too little to lay down for Christs sake, that laid down his precious life for him: *What tell you me, saith Paul, of bonds vnd imprisonments? I am ready not onely to be bound, but to dye for the sake of Christ at Ierusalem, my life is not dear to me, no more then a rush at my foot, that I may finish my course with joy: For thy sake we are killed all the day long*, Rom. 8. 36. I tell you the love of Christ will make you fall down upon your knees, and blesse the Lord, and he will accept of such a poor sacrifice as thy body is, though it be burnt to ashes; and thou wilt blesse him againe and againe, that whereas he might have left thee in thy sinnes to have troden him and his glory and grace underfoot, as he hath done thousands in the world; yet that he should call thee to share in this honour not onely to doe but to suffer for his sake.

Now the good Lord perswade all our hearts unto this fruitfull obedience and life of love. Oh you young men, you have a faire time before you to doe much for Christ in; how pleasing will it be to him to see such young trees hang full of fruit! You aged men have now one foot in your grave, and you have forgotten the Lord Jesus most of your time, and your time which now remaines is very little, and then your lampe is out, your Sun is almost set, and all your work is yet to be done for Christ, Oh therefore awaken now at last before you awake when it is too late; You rich men have abilities and wherewithall

to set forward Christs Kingdome in the Townes and Villages where you live; you poore men may doe much by ardent and instant prayers day and night, for the advancement of the Lord Jesus. You Husbands, Wives, Masters, Servants, remember if you are not good in your places, you are not good at all, whatever your profession be; a good woman, but a froward wife: a good man, but a hare-brain'd curst husband: a good servant, but a very sore tongue; these cannot well stand together. If you have any love to Christ, the life of love will make you move best in your proper place: Oh therefore love much, and so think much and speake much of, and converse much with, and doe much, and suffer much for the Lord Jesus Christ; content not your selves with doing small things for him, that hath done and suffered much for you; if you can doe but little; yet set God on work by being fervent and frequent in prayer, not onely that Christ may be honored in your selves, but also in your families, and in all Churches and Kingdomes of the world. If you cannot doe much, yet maintaine a live *a will* to doe much, which is accepted as if you did, 2 Cor. 8. 12. If thou art a poor man, and hast nothing to give, yet keep a heart as liberall as a Prince; if you can doe but little your selves, yet encourage others that they may, thou art not a Preacher called to convert soules, yet doe thou encourage the messengers of Christ in their worke, by thy prayers, counsell. helpe, and at the last day the conversion of soules shal be attributed unto thee, as well as unto them; if thou canst not doe any good, yet prevent what evill thou canst in thy place; to keep off Judgements, at least to delay them; mourne thou for other mens sins, as if they were thine own, that so the Lord may pity and pardon them, and it may bee convert them, who shal doe no more good it may be, then e-

ever thou canst doe : let the Lord Jesus be in thy thoughts the first in the morning, & the last at night ; doe what thou canst, nay, goe continually to him to enable thee to doe more then thou of thy selfe canst ; & mourne bitterly, and lament daily what thou hast not done, either through want of ability or will : remembering his love to thee, that hee came out of his Fathers bosome for thee, wept for thee, bled for thee, powred out his life, nay, his soul to death for thee, is now risen for thee, gone to heaven for thee, sits at Gods right hand, and rules all the world for thee, makes intercession continually for thee, and at the end of the world will come again for thee : who hast loved him here, that thou mightest live for ever with him then. But is this *our* life, in these evil and lukewarme times ? How many be there that beleve in Christ, that they may live as they list ? If to drink, & whore, and scoffe, and blaspheme ; if to shake a lock, & follow every fonde fashion ; if to crosse & cringe before a piece of wood ; if to be weary of the Word, and outwardly zealous for long prayers ; if to seek purity of Ordinances in Churches, and to maintain impurity in hearts, in shops, in families, if to set our hearts upon Farmes and Merchandizes, and so to be covetous ; if to set up our own selves, and parts, and gifts, with a secrete disdain of Gods Ministers ; if to cry downe learning, and set up ignorance ; if to set up Christ, and destroy sanctification & obedience ; if to be a sect-master of some odde opinions ; if to crack the nut of some superlunary and Monkish notions, and high-flown speculations ; if to hear much, and do little ; if to have a name to live, and yet dead at the heart ; if this be to live the life of love, we have many that live this life ; the Lord Jesus wants no love, if this be to love : But oh woe unto you, if you thus requite the Lord, foolish people and unwise !

The

The Lord knows we may complaine as *Paul* did, every man minds his own things, and not the things of *Jesus Christ*; none in comparison of that huge number that thinke they are religious enough, if they be baptized, & say that they beleeve in *Jesus Christ*: Verily the time drawes neere wherein the Lord will come for fruits of his *Vineyard*; and if he findes it not, assuredly hee will not be beholding to us for obedience, he can raise his glory out of other people; and there carry his Gospel to them who shall bring forth the fruits of it; the Lord will shortly lay his *Axe* unto the root of our tree; and if wee will not serve the Lord in this good Land in the abundance of peace and mercy, we shal serve our enemies in hunger, cold, and nakednesse; if wee will not serve him in love, we must serve our enemies in feare; do not thinke that the Lord will be put off with venerable names and titles, shadowes, and pictures; what is most mens profession at this day but a meere paint? which may serve to colour them while they live, but will never comfort them (unlesse conscience be asleep) when they come to dye. Oh, take heed of such formality; I can never thinke enough of *Dauids* expression, *Plal. 119. 167. I have kept thy commandments, and I love them exceedingly*; should hee not have said first, *I have loved thy commandments, and so have kept them*? Doubtlesse hee did so, but he ran here in a holy and most heavenly Circle, I have kept them, and loved them; and loved them, and kept them; if wee love *Christ* we shall live such a life of love in our measure; and his *Commandments* will bee most deare, when himselfe is most precious.

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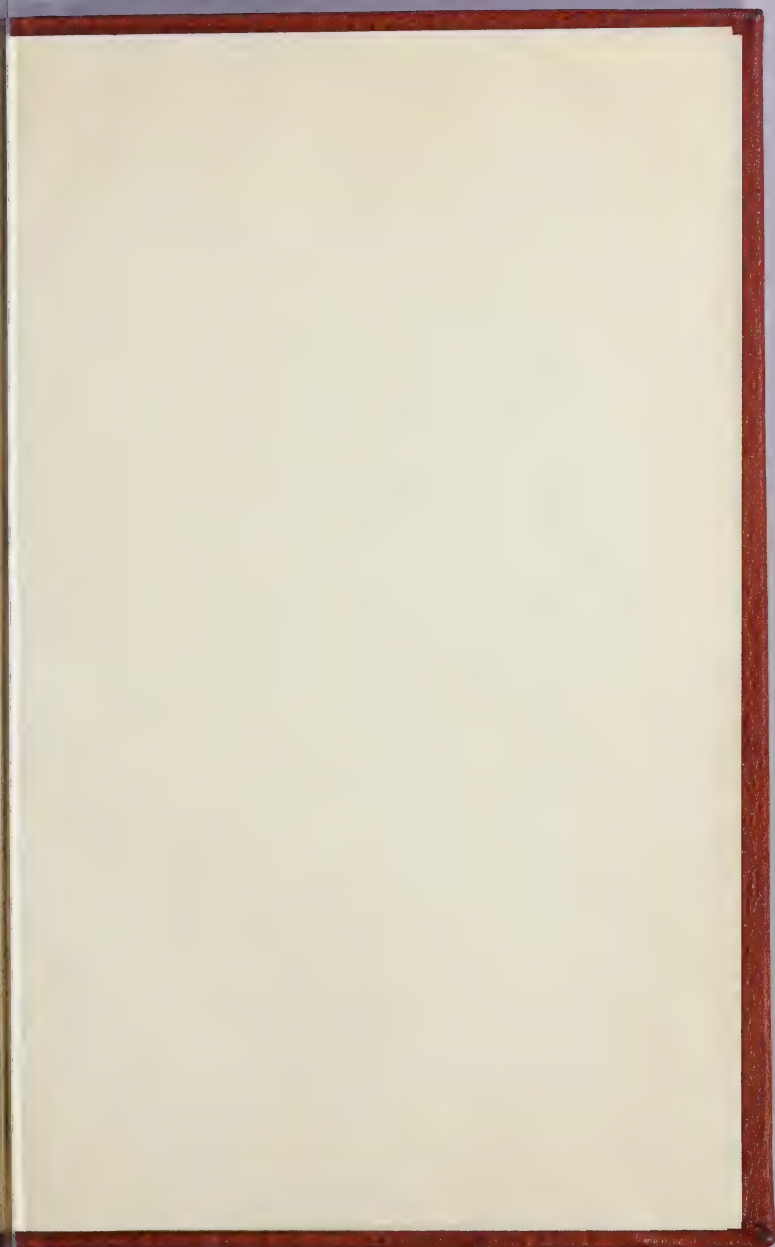
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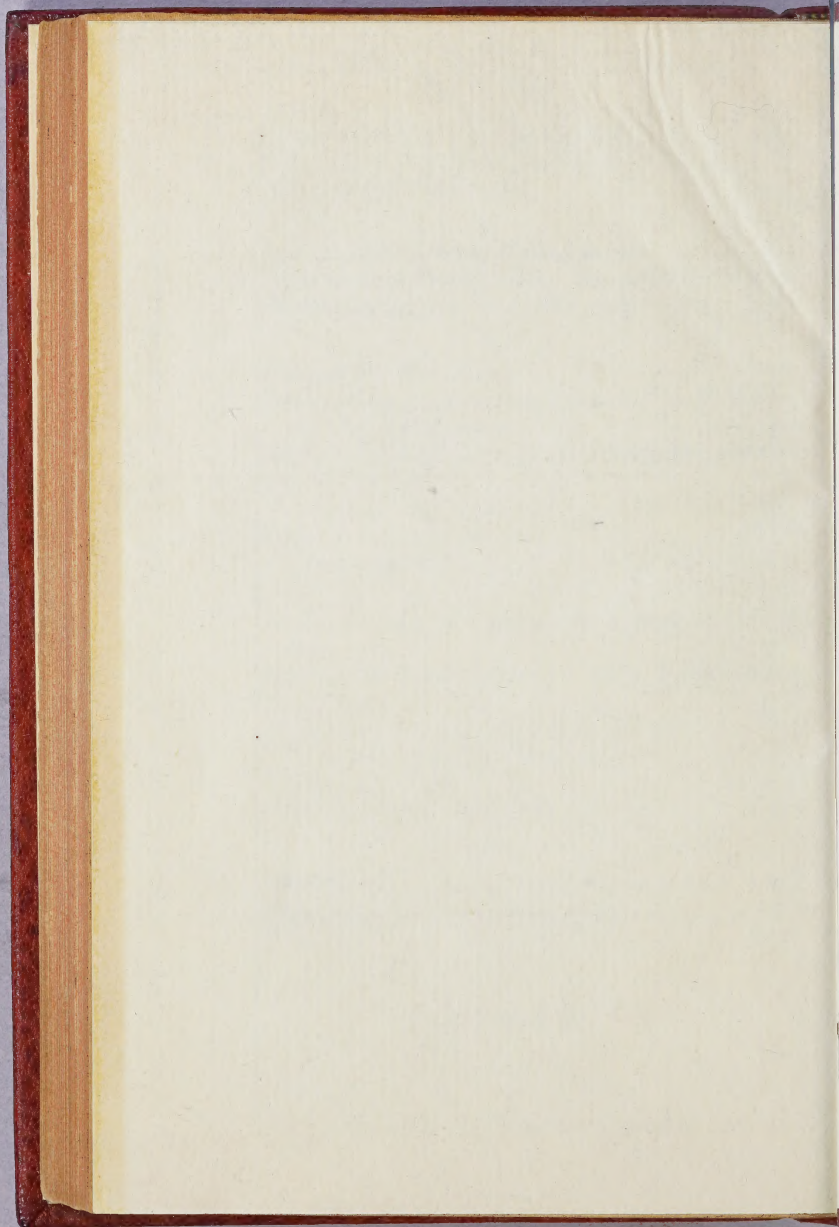
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